

Oracles

Previous postings from the William Thomas Sherman Info Page
2011.



By William Thomas Sherman
1604 NW 70th St.
Seattle, WA 98117
206-784-1132
wts@gunjones.com
<http://www.gunjones.com>

~~~~~\*~~~~~

## TENETS

\*If we ever experienced a problem anywhere, it came about, in some degree, due to certain wrong assumptions, either co-present with, or just prior to the given problem's actually taking place.

\* Unless you believe in God, the One, and or the infinite, every assumption is contingent.

\* PROCESS (or if you prefer spirit, or activity) PRECEDES IMAGE. Image may, to some extent, (and sometimes almost perfectly) represent process. But process is always superior to and always more real than image. If process precedes image this might suggest also that mind precedes matter and energy.

\* Everything we believe, or say we know, is based on a *factual* or *value* judgment. Both kinds of judgment always entail the other to some extent, and nothing can be known or exists for us without them.

\* No fact or purported fact is true or false without someone to assert and believe it to be such. If an assertion or claim is deemed true or false then, and we are thorough, we should ask who is it that says so (or has said so), and what criteria are (were) they using? There is no such thing as "faceless" truth or reality -- at least none we are capable of knowing.

\* You can't escape reason. If you aren't rational yourself, someone else will be rational for you; nor do their intentions toward you need to be friendly or benevolent.

\* *Every* point of view and opinion has its truth to it -- even the most abhorrent and unacceptable to us. This said, we are naturally inclined to assume that some opinions have much greater truth to them than others. Even so, what little truth there is in any point of view must, at least at some juncture, and certainly with respect to issues of heated controversy, be justly and reasonably respected. Why? Because we would not be honest (and therefore not truthful) if we didn't.

\* *Ultimately*, and when all is said and done, thought without heart is nothing.

\* Most, if not all, of society's very worst problems arise from (certain) spirit people and those who listen to them -- whether the former comes in the shape of "God," angel, devil or what have you. It is these people who are most the source and cause of real unhappiness. If then you chance to have contact with such, while having (one assumes) overcome their lures, deceptions, and pretenses of benevolence and higher knowledge, I recommend that this (i.e. "unhappiness" or "unhappiness itself") is what you call them. Blame them for (most) everything wrong; for it is it is they who have been and are the ruin of everyone and everything (that is, if anyone is or could be said to be so.)

## Mottos:

*"When you can face me, I'll consider taking you seriously."*

*"Millions for defense; not one cent for tribute!"*

*"The whole of the city is at the mercy of a gang of criminals, led by a man who calls himself the Kid. And I'm the only one who can find him for you."*

**Note.** The “oracles” are given, top to the bottom of the text, in order from the most recent to the very earliest entry (just as originally presented at gunjones.com); the very first you see below then is the last entered at the website, while the very first entered for the year is given as the last item in this text.

---

## *Bring Back the Strategic Defense Initiative*

This just in:



Woohooo!! Now I feel even safer than ever! (Doesn't it remind you of how they pour down the drain millions and millions of dollars each year making junk, "thrill of a lifetime" movies? Well, all that money has to be wasted on *something* after all.)

~~~~~\*~~~~~

If he wants *justice* so badly, how about justice for the genuinely poor, humble, and defenseless (such as animals, for instance?) And yet when does he ever speak out on *their* behalf?

~~~~~\*~~~~~

No one is or looks so egregiously degraded but that someone deliberately caused or made them to be that way. That "someone" is spirit people (and their hired and brainwashed henchmen.) My suggestion? Find out who those spirit people are, hunt them down, and destroy them.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=7CVtVaHrsDc>

["Jimmy Griffin All My Loving"]

~~~~~\*~~~~~

This week's "Rich Hoodlum of the the Week" award goes to Identity Guard, and who remind us once again that not even gingerbread men (and who don't "play ball" with the criminal powers that be) are above being beat up by them.



~~~~~\*~~~~~

Heard in the halls of *superior* oaf.

"I have nothing to live for. Looks like, therefore, that the world and all in it may as well be completely destroyed and obliterated -- *and* with great suffering."

~~~~~\*~~~~~

My apologies for my not of late writing more often than I have been accustomed to previously. But at this stage of the 15 odd year siege of Fort Joseph Skatey, I feel I have reached a point where I am too clonked to clank (at least clank properly.) Also being late in the year, that adds to it as well. Otherwise, and speaking again of radio, yesterday I much enjoyed listening to a tribute to Tommy Steele on his birthday (26 Dec.) broadcast on BBC2, and which, if you didn't hear it, you can still catch -- for a few days at any rate -- at <http://www.bbc.co.uk/programmes/b0188f9w>

~~~~~\*~~~~~

Think of this. The ideal is all that's *truly* real. And all the rest, including everything physical, immediately tangible, and perceptible, are but its shadows. And yet shadows that some see as nothing less than *the* real; even though such shades can be deliberately changed and transformed in their appearance by those skilled at doing so.

~~~~~\*~~~~~

Call me a Johnny-come-lately if you like, but this past weekend I just discovered the world of online radio - - and this, my friends is, or at any rate should be, the future. Perhaps finally now, and in conjunction with personal websites, *competition* and the concomitant ousting of the drone-like, parasitical, uncreative, and culture stifling monopolists will once more return to the world of mass communications.

Two prominent websites to check out in this wise are:

\* [BBC Radio](#)

and

\* [Classic KING FM](#) -- now listener subscribed (and advertiser freed!)

And of course this is just for starters. I don't listen to corporate-party line NPR anymore; because with colors red-black-and-blue, I am at a loss to know what *nation* they are supposed to be broadcasting for.

I was listening to BBC2 earlier today and they aired a show dedicated to the late pop-music (and miscellaneous) impresario Jimmy Saville, and that had excerpts from (apparently) an interview in which he stated:

"They don't do variety [shows] any more. People like variety, but there's no one around [now] to produce it."

I *had* to laugh.

~~~~~\*~~~~~

[ch. 7]...For each of the Gospels is a collection of announcements which are useful to him who believes them and does not misinterpret them; it brings him a benefit and naturally makes him glad because it tells of the sojourn with men, on account of men, and for their salvation, of the first-born of all creation, [Colossians 1:15] Christ Jesus. And again each Gospel tells of the sojourn of the good Father in the Son with those minded to receive Him, as is plain to every believer; and moreover by these books a good is announced which had been formerly expected, as is by no means hard to see...

[ch. 35] Christ as the Living and the Dead. In what has been said about the first and the last, and about the beginning and the end, we have referred these words at one point to the different forms of reasonable beings, at another to the different conceptions of the Son of God. Thus we have gained a distinction between the first and the beginning, and between the last and the end, and also the distinctive meaning of A [Alpha] and O [Omega]. It is not hard to see why he is called [Revelation 1:17-18] "the Living and the Dead," and after being dead He that is alive for evermore. For since we were not helped by His original life, sunk as we were in sin, He came down into our deadness in order that, He having died to sin, we, [2 Corinthians 4:10] bearing about in our body the dying of Jesus, might then receive that life of His which is for evermore. For those who always carry about in their body the dying of Jesus shall obtain the life of Jesus also, manifested in their bodies.

[ch. 37] Christ as a Servant, as the Lamb of God, and as the Man Whom John Did Not Know. Again, let any one consider how Jesus was to His disciples, not as He who sits at meat, but as He who serves, and how though the Son of God He took on Him the form of a servant for the sake of the freedom of those who were enslaved in sin, and he will be at no loss to account for the Father's saying to Him: "You are My servant," and a little further on: "It is a great thing that you should be called My servant." For we do not hesitate to say that the goodness of Christ appears in a greater and more divine light, and more according to the image of the Father, because [Philippians 2:6,8] "He humbled Himself, becoming obedient unto death, even the death of the cross," than if He had judged it a thing to be grasped to be equal with God, and had shrunk from becoming a servant for the salvation of the world. Hence He says, [Isaiah 49:5-6] desiring to teach us that in accepting this state of servitude He had received a great gift from His Father: "And My God shall be My strength. And He said to Me, It is a great thing for You to be called My servant." For if He had not become a servant, He would not have raised up the tribes of Jacob, nor have turned the heart of the diaspora of Israel, and neither would He have become a light of the Gentiles to be for salvation to the ends of the earth. And it is no great thing for Him to become a servant, even if it is called a great thing by His Father, for this is in comparison with His being called with an innocent sheep and with a lamb. For the Lamb of God became like an innocent sheep being led to the slaughter, that He may take away the sin of the world. He who supplies reason to all is made like a lamb which is dumb before her shearer, that we might be purified by His death, which is given as a sort of medicine against the opposing power, and also against the sin of those who open their minds to the truth. For the death of Christ reduced to impotence those powers which war against the human race, and it set free from sin by a power beyond our words the life of each believer. Since, then, He takes away sin until every enemy shall be destroyed and death last of all, in order that the whole world may be free from sin, therefore John points to Him and says: [John 1:29] "Behold the Lamb of God which takes away the sin of the world." It is not said that He will take it away in the future, nor that He is at present taking it, nor that He has taken it, but is not taking it away now. His taking away sin is still going on, He is taking it away from every individual in the world, till sin be taken away from the whole world, and the Saviour deliver the kingdom prepared and completed to the Father, a kingdom in which no sin is left at all, and which, therefore, is ready to accept the Father as its king, and which on the other hand is waiting to receive all God has to bestow, fully, and in every part, at that time when the saying [1 Corinthians 5:28] is fulfilled, "That God may be all in all." Further, we hear of a man who is said to be coming after John, who was made before him and was before him. This is to teach us that the man also of the Son of God, the man who was mixed with His divinity, was older than His birth from Mary. John says he does not know this man, but must he not have known Him when he leapt for joy when yet a babe unborn in Elisabeth's womb, as soon as the voice of Mary's salutation sounded in the ears of the wife of Zacharias? Consider, therefore, if the words "I know Him not" may have reference to the period before the bodily existence. Though he did not know Him before He assumed His body, yet he knew Him when yet in his mother's womb, and perhaps he is here learning something new about Him beyond what was known to him before, namely, that on whomsoever the Holy

Spirit shall descend and abide on him, that is he who is to baptize with the Holy Spirit and with fire. He knew him from his mother's womb, but not all about Him. He did not know perhaps that this is He who baptizes with the Holy Spirit and with fire, when he saw the Spirit descending and abiding on Him. Yet that He was indeed a man, and the first man, John did not know.

[ch. 39] Christ as Wisdom and Sanctification and Redemption.

We must not, however, pass over in silence that He is of right the wisdom of God, and hence is called by that name. For the wisdom of the God and Father of all things does not apprehend His substance in mere visions, like the phantasms of human thoughts. Whoever is able to conceive a bodiless existence of manifold speculations which extend to the rationale of existing things, living and, as it were, ensouled, he will see how well the Wisdom of God which is above every creature speaks of herself, when she says: [Proverbs 8:22] "God created me the beginning of His ways, for His works." By this creating act the whole creation was enabled to exist, not being unreceptive of that divine wisdom according to which it was brought into being; for God, according to the prophet David, made all things in wisdom. But many things came into being by the help of wisdom, which do not lay hold of that by which they were created: and few things indeed there are which lay hold not only of that wisdom which concerns themselves, but of that which has to do with many things besides, namely, of Christ who is the whole of wisdom. But each of the sages, in proportion as he embraces wisdom, partakes to that extent of Christ, in that He is wisdom; just as every one who is greatly gifted with power, in proportion as he has power, in that proportion also has a share in Christ, inasmuch as He is power. The same is to be thought about sanctification and redemption; for Jesus Himself is made sanctification to us and redemption. Each of us is sanctified with that sanctification, and redeemed with that redemption. Consider, moreover, if the words "to us," added by the Apostle, have any special force. Christ, he says, "was made to us of God, wisdom, and righteousness, and sanctification, and redemption." In other passages, he speaks about Christ as being wisdom, without any such qualification, and of His being power, saying that Christ is the power of God and the wisdom of God, though we might have conceived that He was not the wisdom of God or the power of God, absolutely, but only for us. Now, in respect of wisdom and power, we have both forms of the statement, the relative and the absolute; but in respect of sanctification and redemption, this is not the case. Consider, therefore, since [Hebrews 2:11] "He that sanctifies and they that are sanctified are all of one," whether the Father is the sanctification of Him who is our sanctification, as, Christ being our head, God is His head. But Christ is our redemption because we had become prisoners and needed ransoming. I do not enquire as to His own redemption, for though He was tempted in all things as we are, He was without sin, and His enemies never reduced Him to captivity.

~ Origen (185-232 A.D.), [*Commentary on the Gospel of John*](#), Book I

As it is not practicable for me to include as many portions of this work as we else might like, the following is a list of other chapter headings from the same and which expatiate on Christ's nature. (For more, simply see the text itself at the above link.)

- * Christ as Light; How He, and How His Disciples are the Light of the World.
- * Christ as the Resurrection.
- * Christ as the Way.
- * Christ as the Truth.
- * Christ as Life.
- * Christ as the Door and as the Shepherd.
- * Christ as Anointed (Christ) and as King.
- * Christ as Teacher and Master.
- * Christ as Son.
- * Christ the True Vine, and as Bread.
- * Christ as the First and the Last; He is Also What Lies Between These.
- * Christ as a Sword.
- * Christ as Righteousness; As the Demiurge, the Agent of the Good God, and as High-Priest.
- * Christ as the Rod, the Flower, the Stone.
- * Christ is the Logos.

Now if Christ is all these, then I should hope by now it is not only possible but *easy* for you to distinguish HIM, should and if ever you need to, from a spirit person impersonator.

~~~~~\*~~~~~

Some of you may remember this (circa 1966):

See: <http://www.youtube.com/watch?v=jUhVvEFMnsM>

["TV SPOT- "The Christmas That Almost Wasn't" (1966) Directed by Rosanno Brazzi"]

For a fun, two-part documentary on the same, and that also provides an informative inside look at how those stock and ubiquitous Italian films of the 60's were made, see:

\* Making of "THE CHRISTMAS THAT ALMOST WASN'T" (PART ONE)- The 1966 Holiday Matinee Classic!

See: <http://www.youtube.com/watch?v=qmPQyaxqivc>

\* Making of "THE CHRISTMAS THAT ALMOST WASN'T" (PART TWO)- The 1966 Holiday Matinee Classic!

See: [http://www.youtube.com/watch?v=0TRWZ2yvc\\_c](http://www.youtube.com/watch?v=0TRWZ2yvc_c)

~~~~~\*~~~~~

Two versions (with the first of these in two parts) of "Comfort Ye My People" & "Every Valley Shall Be Exalted." While the orchestra (not to mention the video and audio quality) in the second version may not be quite up to speed with Trevor Pinnock and the English Concert's rendition, Mr. Watson's singing you, will find, is something *purely angelic* -- though lower the volume a bit on it as the audio is, comparatively speaking, unusually loud.

See: <http://www.youtube.com/watch?v=656r8x8j6j0>

See: <http://www.youtube.com/watch?v=vCLUhVkCoPE>

See: <http://www.youtube.com/watch?v=kfzLCqHMyWo>

["Haendel - Messiah - Comfort ye my people" -- with Kurt Streit and Trevor Pinnock and the English Concert]

["Every valley shall be exalted- Messiah, Haendel" -- with Kurt Streit and Trevor Pinnock and the English Concert]

["Comfort Ye, Ev'ry Valley G.F Handel "Messiah" - H. Lamont Watson" -- Earlham College Orchestra]

~~~~~\*~~~~~

### *Mysteries of the Internet*

I've had "Here Comes the Brides" tv series on my DVD to-get list for some time now. A couple months ago, I saw Season 1 (w/ 6 discs) listed on Amazon.com for (approx.) 23.00-30.00 used or 30.00-45.00 new -- pretty much usual, to be expected prices in other words. Yet just yesterday when I was going to finally go order it -- lo and behold..!



Here Come the Brides - The Complete First Season Starring Joan Blondell, Robert Brown, Bridget Hanley and David Soul (2006)

★★★★★ (208 customer reviews)

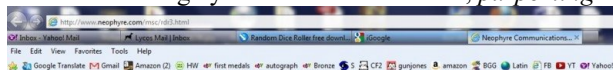
DVD

3 new from \$296.99 6 used from \$195.00

Trade in this item for an Amazon.com Gift Card

Likewise, I encountered the same thing (just about) everywhere else I looked online!

Another strange occurrence was my trying to search for "Random Dice Roller 3.0;" that I have on my old XP laptop. There are about some 10 to 15 sites which list it as one of their downloads. It has, for a number of years, been and is in fact one of the best, if not THE best, dice rolling programs there is, and which also happens to be freeware. Well, when I searched, to my great surprise I could find it *no where* to be had! Yet even more strangely encountered this notice; *purporting* to be from its designer:



I'm tired..

tired of too many projects...

tired of too many people wanting things from me..

all in all.. I'm just tired of life..

so I'm closing all my sites.. selling off all my computers except for one..

I'm going to do what I should be doing .. caring for myself and letting the world worry about itself..

I am not my planet's keeper... I cannot save the world.. nor am I willing to try, anymore..

Mark Seifert..

My response:

"Don't give up hope Mark! You're not alone!"

I then went back to my old XP laptop, with some inconvenience (that I won't go into), and salvaged my earlier copy. If then you are one such who may be interested in still obtaining RDR 3.0, you can download it now from [gunjones.com](http://gunjones.com) [here](#).

~~~~~\*~~~~~

Sometimes they do feel remorse. Yet so rarely that it would be *highly* unusual for such momentary misgivings to make any decisive difference. One way, however, they have of unburdening their conscience is by occasionally throwing their victim a bone. In my case, perhaps also as a form of bragging as well, they furnish me hints as to the explanation behind their method. Now I am still to this day subject to dream productions -- that is to say dreams, as it were, projected into one's sleeping consciousness. Without going into the particulars of how they imparted it, there is a way they intimated to me as to how these dream productions are done and carried out. As I have related previously, a dream production is much like someone else's movie in which you seem to interact and make choices and have reactions of your own -- but which latter are not really (at least usually or necessarily) your own choices and reactions, but rather choices and reactions the person projecting the dream would have you make and have. Apparently the latter, say a given sorcerer-mind controller, has a mirror of sorts by which your visual thoughts while sleeping (i.e., thoughts that take on visual form) can be reflected onto some sort of mirror. The same mirror then can be projected back into and overlaid onto your sleeping consciousness. But the secondary reflection can somehow be transmuted and modified; so that what is reflected back is your own thoughts but your own thoughts as seen through his creative filter or filtering of them; in which latter process they can be manipulated, added to, and altered by him; yet leading you to believe (depending on how irrational or unthinking you are) that they are still your thoughts.

This is not to say that is all there is too it to the process. There are other methods available, including using "demons," in the attempt to control and manage one's feelings and thoughts, and their your sleeping

consciousness. Yet the above at any rate is a lead to one aspect to their dream production method that is worth considering.

~~~~~\*~~~~~

If by chance you are one who thinks of Cotton Mather as some stodgy, cruel, and dogmatic Minister, think again. In truth, he was an exceedingly careful, erudite, hard working, and prolific scholar, author, and accomplished scientist with a lively and (even as read today) often funny sense of humor (see "A General Introduction to his *Magnalia*, p. 25/p. 62 of the .pdf.) His *Magnalia Christi Americana* (i.e., "The Great Works of Christ in America," 1702), a history of God's (Puritan-Protestant) people in New England and a milestone in early American literature, is a pleasantly rich and variegated work that could be likened to a treasure trove; filled with poetry, frequent classical and medieval references, Latin and Greek quotations, as well as anecdotal foreign and domestic history -- you get a Harvard education just reading it.

For the same (at least vol. 1) at Google books, see:

[http://books.google.com/books?id=H6ITAAAYAAJ&printsec=frontcover&source=gbs\\_ge\\_summary\\_r&cad=0#v=onepage&q&f=false](http://books.google.com/books?id=H6ITAAAYAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false)

~~~~~\*~~~~~

Another preternatural morality play worth watching (though something *very* different and whether for *this* time of year may be open to question) is this 1979 BBC rendering of Joseph Sheridan Le Fanu's short story "Schalken the Painter" -- a tale of money, sex, ghosts, and death; and which might aptly have been subtitled "The allegorical story of a (lost) generation." It's quite literally artful and subtly done (except for the graphic ending which is less effective than Le Fanu's more suggestive original), and will all the more unnerve you if you think and follow closely quite what's going on. Not for the squeamish and viewer discretion *is* advised. Despite this, most of the production some will feel moves along rather slowly; so if you want to save time, you can easily skip part 1 (of 5) and start with part 2 at:

<http://www.youtube.com/watch?v=XPLLTrYmaEk>

["A Ghost Story for Christmas: Schalcken the Painter (2/5)"]

For part 1, see:

<http://www.youtube.com/watch?v=3CE7WeWgMoI>

~~~~~\*~~~~~

Now here's a movie (if you haven't seen it before) you definitely won't want to miss -- "Dead Men Walk" (1943), at 1 hour 3 mins., with George Zucco and Dwight Frye; directed by [Sam Newfield](#), of the Buster Crabbe/Al St. John westerns fame (the latter actually makes a cameo appearance here.) WARNING! *Annoying and unnecessary commercials* (I recommend turning off the YT volume when the yellow dots are reached.)

<http://www.youtube.com/watch?v=aIVIDW-n608&feature=watch-now-button&wide=1>

~~~~~\*~~~~~

Flesh dies. But the Spirit, although perhaps to some extent concealed from and or gone unrecognized by most of us, is perpetual and immortal.

1. In the records of the twelve tribes of Israel was Joachim, a man rich exceedingly; and he brought his offerings double, saying: There shall be of my superabundance to all the people, and there shall be the offering for my forgiveness to the Lord for a propitiation for me. For the great day of the Lord was at hand, and the sons of Israel were bringing their offerings. And there stood over against him Rubim, saying: It is not meet for you first to bring your offerings, because you have not made seed in Israel. And Joachim was exceedingly grieved, and went away to the registers of the twelve tribes of the people, saying: I shall see the registers of the twelve tribes of Israel, as to whether I alone have not made seed in Israel. And he searched, and found that all the righteous had raised up seed in Israel. And he called to mind the patriarch Abraham, that in the last day God gave him a son Isaac. And Joachim was exceedingly grieved, and did not come into the presence of his wife; but he retired to the desert, and there pitched his tent, and fasted forty days and forty nights, saying in himself: I will not go down either for food or for drink until the Lord my God shall look upon me, and prayer shall be my food and drink.

2. And his wife Anna mourned in two mournings, and lamented in two lamentations, saying: I shall bewail my widowhood; I shall bewail my childlessness. And the great day of the Lord was at hand; and Judith her maid-servant said: How long do you humiliate your soul? Behold, the great day of the Lord is at hand, and it is unlawful for you to mourn. But take this head-band, which the woman that made it gave to me; for it is not proper that I should wear it, because I am a maid-servant, and it has a royal appearance. And Anna said: Depart from me; for I have not done such things, and the Lord has brought me very low. I fear that some wicked person has given it to you, and you have come to make me a sharer in your sin. And Judith said: Why should I curse you, seeing that the Lord has shut your womb, so as not to give you fruit in Israel? And Anna was grieved exceedingly, and put off her garments of mourning, and cleaned her head, and put on her wedding garments, and about the ninth hour went down to the garden to walk. And she saw a laurel, and sat under it, and prayed to the Lord, saying: O God of our fathers, bless me and hear my prayer, as You blessed the womb of Sarah, and gave her a son Isaac.

3. And gazing towards the heaven, she saw a sparrow's nest in the laurel, [Tobit 2:10] and made a lamentation in herself, saying: Alas! Who begot me? And what womb produced me? Because I have become a curse in the presence of the sons of Israel, and I have been reproached, and they have driven me in derision out of the temple of the Lord. Alas! To what have I been likened? I am not like the fowls of the heaven, because even the fowls of the heaven are productive before You, O Lord. Alas! To what have I been likened? I am not like the beasts of the earth, because even the beasts of the earth are productive before You, O Lord. Alas! To what have I been likened? I am not like these waters, because even these waters are productive before You, O Lord. Alas! To what have I been likened? I am not like this earth, because even the earth brings forth its fruits in season, and blesses You, O Lord.

4. And, behold, an angel of the Lord stood by, saying: Anna, Anna, the Lord has heard your prayer, and you shall conceive, and shall bring forth; and your seed shall be spoken of in all the world. And Anna said: As the Lord my God lives, if I beget either male or female, I will bring it as a gift to the Lord my God; and it shall minister to Him in holy things all the days of its life. [1 Samuel 1:11] And, behold, two angels came, saying to her: Behold, Joachim your husband is coming with his flocks. For an angel of the Lord went down to him, saying: Joachim, Joachim, the Lord God has heard your prayer. Go down hence; for, behold, your wife Anna shall conceive. And Joachim went down and called his shepherds, saying: Bring me hither ten she-lambs without spot or blemish, and they shall be for the Lord my God; and bring me twelve tender calves, and they shall be for the priests and the elders; and a hundred goats for all the people. And, behold, Joachim came with his flocks; and Anna stood by the gate, and saw Joachim coming, and she ran and hung upon his neck, saying: Now I know that the Lord God has blessed me exceedingly; for, behold the widow no longer a widow, and I the childless shall conceive. And Joachim rested the first day in his house.

5. And on the following day he brought his offerings, saying in himself: If the Lord God has been rendered gracious to me, the plate on the priest's forehead will make it manifest to me. And Joachim brought his offerings, and observed attentively the priest's plate when he went up to the altar of the Lord, and he saw no

sin in himself. And Joachim said: Now I know that the Lord has been gracious unto me, and has remitted all my sins. And he went down from the temple of the Lord justified, and departed to his own house. And her months were fulfilled, and in the ninth month Anna brought forth. And she said to the midwife: What have I brought forth? And she said: A girl. And said Anna: My soul has been magnified this day. And she laid her down. And the days having been fulfilled, Anna was purified, and gave the breast to the child, and called her name Mary.

6. And the child grew strong day by day; and when she was six months old, her mother set her on the ground to try whether she could stand, and she walked seven steps and came into her bosom; and she snatched her up, saying: As the Lord my God lives, you shall not walk on this earth until I bring you into the temple of the Lord. And she made a sanctuary in her bed-chamber, and allowed nothing common or unclean to pass through her. And she called the undefiled daughters of the Hebrews, and they led her astray. And when she was a year old, Joachim made a great feast, and invited the priests, and the scribes, and the elders, and all the people of Israel. And Joachim brought the child to the priests; and they blessed her, saying: O God of our fathers, bless this child, and give her an everlasting name to be named in all generations. And all the people said: So be it, so be it, amen. And he brought her to the chief priests; and they blessed her, saying: O God most high, look upon this child, and bless her with the utmost blessing, which shall be for ever. And her mother snatched her up, and took her into the sanctuary of her bed-chamber, and gave her the breast. And Anna made a song to the Lord God, saying: I will sing a song to the Lord my God, for He has looked upon me, and has taken away the reproach of mine enemies; and the Lord has given the fruit of His righteousness, singular in its kind, and richly endowed before Him. Who will tell the sons of Rubim that Anna gives suck? Hear, hear, you twelve tribes of Israel, that Anna gives suck. And she laid her to rest in the bed-chamber of her sanctuary, and went out and ministered unto them. And when the supper was ended, they went down rejoicing, and glorifying the God of Israel.

7. And her months were added to the child. And the child was two years old, and Joachim said: Let us take her up to the temple of the Lord, that we may pay the vow that we have vowed, lest perchance the Lord send to us, and our offering be not received. And Anna said: Let us wait for the third year, in order that the child may not seek for father or mother. And Joachim said: So let us wait. And the child was three years old, and Joachim said: Invite the daughters of the Hebrews that are undefiled, and let them take each a lamp, and let them stand with the lamps burning, that the child may not turn back, and her heart be captivated from the temple of the Lord. And they did so until they went up into the temple of the Lord. And the priest received her, and kissed her, and blessed her, saying: The Lord has magnified your name in all generations. In you, on the last of the days, the Lord will manifest His redemption to the sons of Israel. And he set her down upon the third step of the altar, and the Lord God sent grace upon her; and she danced with her feet, and all the house of Israel loved her...

~ [*The Protoevangelium of James \(apocrypha, c. 150 A.D.\)*](#)

~~~~~\*~~~~~

If you ever wondered why life is and can be so peculiarly hard and painful then let me tell you. The simple answer, as I have averred so many times, is criminal spirit people. And if I repeat myself on this once again, it's because the point can be brought out and emphasized enough. While others spend their lives and careers trying to make a world a better place to live, criminal spirit do the exact opposite and as steadfastly and assiduously. With various and puissant means at their disposal, not least of which the air of authority which being a spirit person confers, they empower criminals and punish the good among us. They delight in spiting and degrading people, and ruining others' happiness; are no friends of human rights, animal rights, ecology, free speech, law, justice, or morals. They like or dislike religion only as it can be used to suit their ends. They brain wash, torture, and murder as a regular part of their calling, and such offenses have their most powerful and effective practitioners in them and their regular people henchman. If you don't stand up against them, as a practical matter it is understood that you acquiesce and answer to them. They are adept at mind control while at the same time carefully and patiently breeding people, like animals, to that will serve them, and by such minions can usurp the social order.

Why do they act this way? For two main reasons. First, they are slaves to a great tyrant (i.e., "*Superior Oaf*") who has it in his power to make their own lives sufferable or miserable depending on whether they do his bidding. Second, they typically see themselves as being outsiders to life as we know it, and so think nothing of trashing the lives of others. Further, such an order and way of doing things furnishes them extraordinary power and prestige where they might otherwise have little or none. Meanwhile, to bolster their position, various propaganda is planted among us to think that crime and evil is the only safe and reliable way to wealth and riches; especially for those who are not especially gifted, educated, or given to doing work, and that evil is a necessary component of life and which rather than be got rid of must be accommodated; much like accepting that a disease is necessary rather than, instead, trying to find a cure for it.

~~~~~\*~~~~~

In Part 2, chapter 25, sec. 1 of his *Rousseau and Revolution*, Durant further tells us:

"In Sweden Gustavus III protected the Jews in the peaceful practice of their religion. Many Jews, fleeing from persecution in Poland or Bohemia, found refuge in England. Their number there rose from 6,000 in 1734 to 26,000 in 1800, of whom London had 20,000. Their poverty was extreme, but they took care of their own poor, and maintained their own hospitals. Jew-baiting was a popular sport; it declined when the Jews took up boxing and one of their number became the national pugilistic champion."

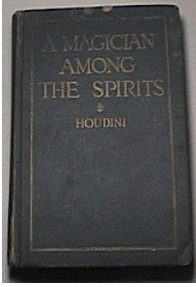
Which I think only goes to encourage the view that in the case of Jewish piety versus Greek athleticism, it was and is well for one to develop its own powers in that which its ancient counter-part excelled. Yet this idea, of course, not everyone has found acceptable. Many of the Jews in the time of the Maccabees, for instance, decried Greek athletics and gynosiums. Yet even though they were right in most other points of their revolt and disdain of heathen ways; I think in this, from the long-term view, they were mistaken. And yet, by the same token, it took Christianity to get the Greeks to adopt Jewish piety -- so, interestingly, both at first largely scorned and demurred to the other's way in any case; only to later find that for the sake of their better health and strength, the soul and body required and requires a more proper balance between the two.

~~~~~\*~~~~~



The "new" Batman and Robin, and which interpreted allegorically, would seem to support my thesis that the mad magician possesses all the real power, and that so-called (& billion dollar) "Speelburg" is more or less merely included as sidekick for comic effect.

~~~~~\*~~~~~



The above for sale just now on ebay. If interested, see:

http://www.ebay.com/itm/Magician-Among-Spirits-Harry-Houdini-SIGNED-first-ed-/300637302301?pt=Antiquarian_Collectible&hash=item45ff612e1d

~~~~~\*~~~~~

The Holy Hoodlum -- For him Christianity is the idea that someone needs and must tortured (and or murdered.) In this way, he sees himself a fulfilling a divine and scripture based function in this already crime filled universe.

~~~~~\*~~~~~

Nature always remembers poetry when even when man forgets it.

~~~~~\*~~~~~

In their comments on Immanuel Kant's [\*DREAMS OF A SPIRIT-SEER & OTHER WRITINGS\*](#), an amazon.com reviewer ("oakshaman") writes:

"This work is often described as Kant's most 'mysterious'. The mystery lies in the fact that here in this treatise the Great Professor of Metaphysics unreservedly admits in the existance of 'immaterial natures in the world', i.e. spirits and a spirit world. There is nothing mysterious about this statement, it is just that modern readers refuse to accept it. I've never understood why this should be so hard for some, since Kant's System of critical idealism is perfectly consistent with this view. Kant claimed that we could never know the true nature of the world around us, the true causes of sensations. He always held that there is a real world that we can never accurately know. This real world corresponds with a 'spirit world', or if you prefer, a platonic world of Ideals lying outside of our human perception of time and space. Kant unmistakably states that 'We should ... regard the human soul as being conjoined in its present life with two worlds at the same time....' Nothing could be more unambiguous, especially considering his references to the writings of Swedenborg.

"I think that this book has been largely ignored because it is just too divergent from the rational empiricism of the modern scientific mind. The scienitfic materialist conveniently ignores the fundamental questions of material 'reality' that Kant couldn't ignore. Furthermore, when the Prussian government banned this work it set into motion the series of events that culminated in the profound physical and spiritual disasters of the 20th cetury- and beyond.

"It may yet be proven that the ideas in this forgotten book are far more 'real' than the modern materialist consensus of reality...."

I would remark in response that it is a potentially dangerous error to equate the spirit people Swedenborg writes about with Kant's noumena -- regardless of Kant's own view.\* To do so would be like saying "Man is an heavenly angel" -- which in one sense (or in an unusal given individual circumstance) may be true, but in another is clearly not. Moreover, the substance of which spirit people are made, even if related somehow to Kant's noumena, is in many instances -- if not strictly speaking all -- something quite gross and palpable by comparison; as say between coarse woollen cloth and gossamer; or between coal fire smoke and clean,

pure air. I would then, just in passing, strongly caution against such juxtapositions and likening of spirit people to noumena.

\* *Later Note.* I mean in reference to that expounded in this book, and which I have not yet had time to read. This said, inasmuch as (some) spirit people are perceptible and potential objects of visual *and* physical (as in "tactile") sensation, they are by Kant's own definition not noumena. However, as obvious as this may be seem to some; others, not surprisingly and on the other hand, will require having this distinction brought out for them. We encounter this as a problem, for one example, in instances where metaphysics is casually associated with things like astrology, the tarot, and new age crystals, etc.

~~~~~\*~~~~~

This and in subsequent weeks (on the weekends) I will be posting some "Christian" Apocrypha. Most apocrypha is at best fictionalization of history for didactic purposes (with possibly some clues or hints to unknown *actual* history); with perhaps, in a given instance, the added charm of being an amiable and naive form of literary expression (much like folk art.) At its worst apocrypha might be a scurrilous forgery with gnostic intentions. Sometimes it is, sometimes it isn't, easy to say which. In making my selections, I've striven to focus on the former and ignore entirely that apocrypha which there is reason to suspect it of being of the latter sort.

The following is taken from *The Testaments of the Twelve Patriarchs* (c. 192 A.D.), believed by some to have been the work of Ebionite (early sect of Jewish) Christians; and was something popular with late 17th-early 18th century New England Puritans.

1. The record of the words of Issachar. He called his sons, and said to them: Harken, my children, to Issachar your father; give ear to my words, you who are beloved of the Lord. I was the fifth son born to Jacob, even the hire of the mandrakes. For Reuben brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my mother came forth. Now these mandrakes were sweet-smelling apples which the land of Aram produced on high ground below a ravine of water. And Rachel said, I will not give them to you, for they shall be to me instead of children. Now there were two apples; and Leah said, Let it suffice you that you have taken the husband of my virginity: will you also take these? And she said, Behold, let Jacob be to you this night instead of the mandrakes of your son. And Leah said to her, Boast not, and vaunt not yourself; for Jacob is mine, and I am the wife of his youth. But Rachel said, How so? For to me was he first espoused, and for my sake he served our father fourteen years. What shall I do to you, because the craft and the subtlety of men are increased, and craft prospers upon the earth? And were it not so, you would not now see the face of Jacob. For you are not his wife, but in craft were taken to him in my stead. And my father deceived me, and removed me on that night, and suffered me not to see him; for had I been there, it had not happened thus. And Rachel said, Take one mandrake, and for the other you shall hire him from me for one night. And Jacob knew Leah, and she conceived and bare me, and on account of the hire I was called Issachar...

5. Keep therefore the law of God, my children, and get simplicity, and walk in guilelessness, not prying over-curiously into the commands of God and the business of your neighbour; but love the Lord and your neighbour, have compassion on the poor and weak. Bow down your back unto husbandry, and labour in tillage of the ground in all manner of husbandry, offering gifts unto the Lord with thanksgiving; for with the first-fruits of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now. For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil; for our father Jacob blessed me with blessings of the earth and of first-fruits. And Levi and Judah were glorified by the Lord among the sons of Jacob; for the Lord made choice of them, and to the one He gave the priesthood, to the other the kingdom. Them therefore obey, and walk in the simplicity of your father; for unto Gad has it been given to destroy the temptations that are coming upon Israel.

6. I know, my children, that in the last times your sons will forsake simplicity, and will cleave unto avarice, and leaving guilelessness will draw near to malice, and forsaking the commandments of the Lord will

cleave unto Beliar, and leaving husbandry will follow after their wicked devices, and shall be dispersed among the Gentiles, and shall serve their enemies. And do you therefore command these things to your children, that if they sin they may the more quickly return to the Lord; for He is merciful, and will deliver them even to bring them back into their land.

7. I am a hundred and twenty-two years old, and I know not against myself a sin unto death. Except my wife, I have not known any woman. I never committed fornication in the haughtiness of my eyes; I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's; guile never entered in my heart; a lie never passed through my lips; if any man grieved, I wept with him, and I shared my bread with the poor. I never ate alone; I moved no landmark; in all my days I wrought godliness and truth. I loved the Lord with all my strength; likewise also did I love every man even as my own children. So ye also do these things, my children, and every spirit of Beliar shall flee from you, and no deed of malicious men shall rule over you; and every wild beast shall you subdue, having with yourselves the God of heaven walking with men in simplicity of heart.

And he commanded them that they should carry him up to Hebron, and bury him there in the cave with his fathers. And he stretched out his feet and died, the fifth son of Jacob, in a good old age; and with every limb sound, and with strength unabated, he slept the eternal sleep.

~ [*The Testaments of the Twelve Patriarchs \(c. 192 A.D.\)*](#)

~~~~~\*~~~~~

The following are some notes on Immanuel Kant's philosophy, as derived from Will Durant, and which serve as a good introduction if not (for all) refresher:

- \* The concept of cause involves the assumption of necessity and which no experience can yield.
- \* Human mind, not sensation and perception, introduces universality and necessity.
- \* Laws of nature are mental constructs. The world *for us* are our ideas of it.
- \* Idealist is wrong if nothing exists but ideas; because ideas needs perception, and can't know the thing in itself.
- \* The external universe and soul are unknowable; are never perceived but only, rather, *conceived*.
- \* Consciousness of self-apperception is the most intimate of all experience.
- \* Pure reason cannot prove or disprove nature of soul. Reason (as we know it) applies only to appearances - not to noumena, soul, universe, or God.
- \* Design proves architect but not creator.
- \* Belief in God is necessary for morality (this view Kant later qualified.)
- \* We must act as if we knew there is a God and free will. But God is deduced from morals; not morals from God.

~~~~~\*~~~~~

There are true and false doors to Jesus, and people decide who he is depending on which door they take. The gospels, in my opinion and in the form in which we have them, are not incontrovertible as record and I find absolute truth in parts and in overall spirit only. Certain passages are open to question as to their accuracy, authenticity, and authorship -- while allowing for necessary caution in dismissing passages too frivolously. So that one finds and arrives at the true Jesus based on right reason and basic morals that are consonant with the key and fundamental principles of faith, mercy, love, justice, tradition (fathership), innocence, due humility, and the demi-deification and commemoration of martyrs. The rituals are fine, indeed good as exercises of devotion; as long as they do not replace or supercede these first principles.

What then people usually reject in religion is its false image; the latter brought about either by willful counterfeits or people who mean well, but who don't know what they are doing or talking about. Why then blame true religion, as many of the Enlightenment (including some American) thinkers foolishly did, owing to or because of these two sorts of people?

~~~~~\*~~~~~

Presumably (or at least such as I take to be the case) if you reject the Trinity you reject the Holy Spirit -- and yet is not this last among the most grave of offenses?

~~~~~\*~~~~~

Any scoundrel, or worse, can -- in fact does -- love, respect, or hold devoutly to *a* or *some* moral virtues or other. It's the *all* of them then he invariably has a problem with.

~~~~~\*~~~~~

Tempting but not all *that* tempting.

~~~~~\*~~~~~

Thanks to the Patriot Act, I feel a whole lot safer.

~~~~~\*~~~~~

Monkees -- from 1967...LIVE! (including Nesmith)

See: [http://www.mn-hp.com/Monkees-Forget\\_That\\_Girl.mp3](http://www.mn-hp.com/Monkees-Forget_That_Girl.mp3)

["Forget That Girl"]

~~~~~\*~~~~~

Non quid sunt sed quid potuerint aut erunt.

~~~~~\*~~~~~

Since obviously and as you know it is no longer the case the winner can be he or she who is most loved, or who can compete peaceably; so that it must, as a matter of course, be the one who lies and murders most effectively. Yet look on the bright side. As a result, now the same people who make all the movies and television also are the same ones (largely) in charge of overseeing and or producing our food, manufacturing goods, technology, medicine, life-styles, education, and morals (or lack thereof.)

~~~~~\*~~~~~

Let's face it -- the world has gone to the magician.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=3oShnZL-wNs>

["No Trespassing - The Ventures"]

~~~~~\*~~~~~

The following has been attributed to Saint Clement of Rome, one of the earliest church fathers, and also to St. Clement of Alexandria; however, later and more modern scholarship suggests a third Clement, probably from Rome, from the late 2nd century A.D.

[Chapter 1] Brethren, it is fitting that you should think of Jesus Christ as of God—as the Judge of the living and the dead. And it does not become us to think lightly of our salvation; for if we think little of Him, we shall also hope but to obtain little [from Him]. And those of us who hear carelessly of these things, as if they were of small importance, commit sin, not knowing whence we have been called, and by whom, and to what place, and how much Jesus Christ submitted to suffer for our sakes. What return, then, shall we make to Him, or what fruit that shall be worthy of that which He has given to us? For, indeed, how great are the benefits which we owe to Him! He has graciously given us light; as a Father, He has called us sons; He has saved us when we were ready to perish. What praise, then, shall we give to Him, or what return shall we make for the things which we have received? We were deficient in understanding, worshipping stones and wood, and gold, and silver, and brass, the works of men's hands; and our whole life was nothing else than death. Involved in blindness, and with such darkness before our eyes, we have received sight, and through His will have laid aside that cloud by which we were enveloped. For He had compassion on us, and mercifully saved us, observing the many errors in which we were entangled, as well as the destruction to which we were exposed, and that we had no hope of salvation except it came to us from Him. For He called us when we were not, and willed that out of nothing we should attain a real existence.

[Chapter 2] “Rejoice, you barren that bearest not; break forth and cry, you that travailest not; for she that is desolate has many more children than she that has an husband.” In that He said, “Rejoice, you barren that bearest not,” He referred to us, for our church was barren before that children were given to her. But when He said, “Cry out, you that travailest not,” He means this, that we should sincerely offer up our prayers to God, and should not, like women in travail, show signs of weakness. And in that He said, “For she that is desolate has many more children than she that has an husband,” [He means] that our people seemed to be outcast from God, but now, through believing, have become more numerous than those who are reckoned to possess God. And another Scripture says, “I came not to call the righteous, but sinners.” This means that those who are perishing must be saved. For it is indeed a great and admirable thing to establish not the things which are standing, but those that are falling. Thus also did Christ desire to save the things which were perishing, [Matthew 18:11] and has saved many by coming and calling us when hastening to destruction.

[Chapter 11] Let us therefore serve God with a pure heart, and we shall be righteous; but if we do not serve Him, because we believe not the promise of God, we shall be miserable. For the prophetic word also declares, “Wretched are those of a double mind, and who doubt in their heart, who say, All these things have we heard even in the times of our fathers; but though we have waited day by day, we have seen none of them [accomplished]. You fools! compare yourselves to a tree; take, for instance, the vine. First of all it sheds its leaves, then the bud appears; after that the sour grape, and then the fully-ripened fruit. So, likewise, my people have borne disturbances and afflictions, but afterwards shall they receive their good things.” Wherefore, my brethren, let us not be of a double mind, but let us hope and endure, that we also may obtain the reward. For He is faithful who has promised that He will bestow on every one a reward according to his works. If, therefore, we shall do righteousness in the sight of God, we shall enter into His kingdom, and shall receive the promises, which “ear has not heard, nor eye seen, neither have entered into the heart of man.” [1 Corinthians 2:9]

[Chapter 17] Let us, then, repent with our whole heart, that no one of us may perish amiss. For if we have commands and engage in withdrawing from idols and instructing others, how much more ought a soul already knowing God not to perish. Rendering, therefore, mutual help, let us raise the weak also in that which is good, that all of us may be saved and convert one another and admonish. And not only now let us seem to believe and give heed, when we are admonished by the elders; but also when we take our departure home, let us remember the commandments of the Lord, and not be allured back by worldly lusts, but let us often and often draw near and try to make progress in the Lord's commands, that we all having the same mind may be gathered together for life. For the Lord said, “I come to gather all nations [kindreds] and tongues.” This means the day of His appearing, when He will come and redeem us— each one according to

his works. And the unbelievers will see His glory and might, and, when they see the empire of the world in Jesus, they will be surprised, saying, "Woe to us, because You were, and we knew not and believed not and obeyed not the elders [Isaiah 66:18] who show us plainly of our salvation." And "their worm shall not die, neither shall their fire be quenched; and they shall be a spectacle unto all flesh." [Isaiah 66:24] It is of the great day of judgment He speaks, when they shall see those among us who were guilty of ungodliness and erred in their estimate of the commands of Jesus Christ. The righteous, having succeeded both in enduring the trials and hating the indulgences of the soul, whenever they witness how those who have swerved and denied Jesus by words or deeds are punished with grievous torments in fire unquenchable, will give glory to their God and say, "There will be hope for him who has served God with his whole heart."

[Chapter 18] And let us, then, be of the number of those who give thanks, who have served God, and not of the ungodly who are judged. For I myself, though a sinner every whit and not yet fleeing temptation but continuing in the midst of the tools of the devil, study to follow after righteousness, that I may make, be it only some, approach to it, fearing the judgment to come.

~ ["Second Epistle of St. Clement"](#)

~~~~~\*~~~~~

As much as, say (and as some might feel), someone like Voltaire was or might have been in error, he even so cannot possibly be blamed for everything.

~~~~~\*~~~~~

The problem is not that there aren't good arguments to address issues, solve problems, and correct errors. The problem is, rather, those who will not willingly think or listen to reason or good arguments to begin with -- and who instead, more likely than not, listen (directly or indirectly) to spirit people.

~~~~~\*~~~~~

Just like many of those who strive in it, every now and then the world itself is hard up for attention. (And is doubtless too much *with us*.)

~~~~~\*~~~~~

Vox daemonis, vox Dei -- for many people, certainly.

~~~~~\*~~~~~

Some random thoughts and observations of late that particularly struck me.

- 1) The love lives of kings and rich people, for all their advantages otherwise, are constantly monitored by someone else.
- 2) The personality in a given animal was spawned from a divine one (in turn children of THE Divine) and this (he or she animal) is one of its children. And there's no reason an animal could not have been born to be ultimately and eternally happy.
- 3) You are no friend and no true heart (and therefore no true soul) if you are or recklessly consort with incorrigible liars, cheats, and murderers.
- 4) The various eternal and or primordial essences and substances of philosophers and theologians are, for those think and mediate on them, both bread and medicine for the soul.
- 5) Either people should care and adequately see to the basic better welfare of animals, or else not be permitted the privilege of having animals in the first place.
- 6) Aristocracy based on virtue is the only legitimate kind there is. And in this sense, aristocracy is not all excusable but desirable.

~~~~~\*~~~~~

Of him it can be said that though he is able to fill the entire sky with shining *angels*, he can't find or come up with a single *honest person* to represent him.

~~~~~\*~~~~~



It's nice to every now and then discover someone or something you didn't previously know of, and case in point for me just this past weekend was the 1962 William Castle film "The Old Dark House," starring Tom Poston and an all-star English cast. Now don't misunderstand me. The script is pretty bad -- in fact, mostly terrible. Nevertheless, the movie itself is well mounted, admirably scored (musically speaking), brims over with an early 60's elegant aura or spirit to it, and the performances are terrific. Once I started watching, I found I simply couldn't stop. With respect to the performances, two actresses I'd never seen or heard of before, Joyce Grenfell and Fenella Fielding, are especially charming and amusing; and have ways of speaking and expressing themselves that are peculiarly interesting and engaging to look at and listen to. I could have watched the film just for they alone.

To catch "TODH" on YouTube, see: <http://www.youtube.com/watch?v=Fg3OXc97azc>

[“The Old Dark House (1963) P1” – the opening title credits give its date as 1962]

(Also, there is a very brief scene with an adorable little burro; hence my including the picture above.)

~~~~~\*~~~~~

"Give us your capacity to reason correctly; your adherence to honesty and basic morals; your awareness of what is going on around you and at large; your ability to love sincerely and courageously -- and we will give you in return riches and privileges beyond your wildest dreams and wishes."

~~~~~\*~~~~~

XXI. Be gentle, gracious, mild, without guile, without falsehood; not rigid, not insolent, not severe, not arrogant, not unmerciful, not puffed up, not a man-pleaser, not timorous, not double-minded, not one that insults over the people that are under you, not one that conceals the divine laws and the promises to repentance, not hasty in thrusting out and expelling, but steady, not one that delights in severity, not heady. Do not admit less evidence to convict any one than that of three witnesses, and those of known and established reputation; inquire whether they do not accuse out of ill-will or envy: for there are many that delight in mischief, forward in discourse, slanderous, haters of the brethren, making it their business to scatter the sheep of Christ; whose affirmation if you admit without nice scanning the same, you will disperse your flock, and betray it to be devoured by wolves, that is, by demons and wicked men, or rather not men, but wild beasts in the shape of men— by the heathen, by the Jews, and by the atheistic heretics. For those destroying wolves soon address themselves to any one that is cast out of the Church, and esteem him as a lamb delivered for them to devour, reckoning his destruction their own gain. For he that is “their father, the devil, is a murderer.” [John 8:44] He also who is separated unjustly by your want of care in judging will be overwhelmed with sorrow, and be disconsolate, and so will either wander over to the heathen, or be entangled in heresies, and so will be altogether estranged from the Church and from hope in

God, and will be entangled in impiety, whereby you will be guilty of his perdition: for it is not fair to be too hasty in casting out an offender, but slow in receiving him when he returns; to be forward in cutting off, but unmerciful when he is sorrowful, and ought to be healed. For of such as these speaks the divine Scripture: "Their feet run to mischief; they are hasty to shed blood. Destruction and misery are in their ways, and the way of peace have they not known. The fear of God is not before their eyes." Now the way of peace is our Saviour Jesus Christ, who has taught us, saying: "Forgive, and you shall be forgiven. Give, and it shall be given to you;" [Luke 6:37-38] that is, give remission of sins, and your offenses shall be forgiven you. As also He instructed us by His prayer to say unto God: "Forgive us our debts, as we forgive our debtors." [Matthew 6:12] If, therefore, you do not forgive offenders, how can you expect the remission of your own sins? Do not you rather bind yourselves faster, by pretending in your prayers to forgive, when you really do not forgive? Will you not be confronted with your own words, when you say you forgive and do not forgive? For know that he who casts out one who has not behaved himself wickedly, or who will not receive him that returns, is a murderer of his brother, and sheds his blood, as Cain did that of his brother Abel, and his "blood cries to God," [Genesis 4:10] and will be required. For a righteous man unjustly slain by any one will be in rest with God for ever. The same is the case of him who without cause is separated by his bishop. He who has cast him out as a pestilent fellow when he was innocent, is more furious than a murderer. Such a one has no regard to the mercy of God, nor is mindful of His goodness to those that are penitent, nor keeping in his eye the examples of those who, having been once great offenders, received forgiveness upon their repentance. Upon which account, he who casts off an innocent person is more cruel than he that murders the body. In like manner, he who does not receive the penitent, scatters the flock of Christ, being really against Him. For as God is just in judging of sinners, so is He merciful in receiving them when they return. For David, the man after God's own heart, in his hymns ascribes both mercy and judgment to Him.

XLII. But if the slanderous accusation be false, and you that are the pastors, with the deacons, admit of that falsehood for truth, either by acceptance of persons or receiving of bribes, as willing to do that which will be pleasing to the devil, and so you thrust out from the Church him that is accused, but is clear of the crime, you shall give an account in the day of the Lord. For it is written: "The innocent and the righteous you shall not slay." [Exodus 23:7-8] "You shall not take gifts to smite the soul: for gifts blind the eyes of the wise, and destroy the words of the righteous." And again: "They that justify the wicked for gifts, and take away the righteousness of the righteous from him." [Isaiah 5:23] Be careful, therefore, not to condemn any persons unjustly, and so to assist the wicked. For "woe to him that calls evil good, and good evil; bitter sweet, and sweet bitter; that puts light for darkness, and darkness for light." [Isaiah 5:20] Take care, therefore, lest by any means you become acceptors of persons, and thereby fall under this voice of the Lord. For if you condemn others unjustly, you pass sentence against yourselves. For the Lord says: "With what judgment you judge, you shall be judged; and as you condemn, you shall be condemned." [Matthew 7:2; Luke 6:37] If, therefore, you judge without respect of persons, you will discover that accuser who bears false witness against his neighbour, and will prove him to be a sycophant, a spiteful person, and a murderer, causing perplexity by accusing the man as if he were wicked, inconstant in his words, contradicting himself in what he affirms, and entangled with the words of his own mouth; for his own lips are a dangerous snare to him: whom, when you have convicted him of speaking falsely, you shall judge severely, and shall deliver him to the fiery sword, and you shall do to him as he wickedly proposed to do to his brother; for as much as in him lay he slew his brother, by forestalling the ears of the judge. [Deuteronomy 19:19] Now it is written, that "he that sheds man's blood, for that his own blood shall be shed." [Genesis 9:6] And: "You shall take away that innocent blood, which was shed without cause, from you." [Deuteronomy 19:13]

~ *Apostolic Constitutions* (c. 300 A.D.) [Book II](#)

~~~~~\*~~~~~

Did you know -- it is by no means impossible for sophisticated crooked spirit people to target, dupe, and groom someone from a very young age, carefully guiding their education, relationships, and contacts (including with respect to the law or legal system), to become one of society's mighty, rich, and influential - while at the same time having them act as a puppet of theirs? Though this is not to say doing so or accomplishing this is inexpensive or without its hurdles to overcome. The subject, for their part, simply see

themselves as *chosen* for greatness; without in the least suspecting that they have merely been set up and are being used.

~~~~~\*~~~~~

I like the version on his "Spirit" album much better, but this will do.

See: <http://www.youtube.com/watch?v=aCAij5bhpFs>

["Willie Nelson - I'm Not Trying To Forget You" -- studio orchestration version]

~~~~~\*~~~~~

It is and has been the fatal error of mankind to associate divinity with spirit people. This is not to say there are no good spirit people or that there are not such as may, by their character and or ties with someone else, be likened to divine, but only and no more so than can be said of regular (flesh and blood) people -- and of which is to say such as are a rare and highly unusual minority -- and this being the case, further, only as *may* be. At the same time, when you talk about really bad spirit people, they are or can be characterized as *the* great bane and evil of existence and creation; indeed, it is an utter marvel, like the Black Death, Aids, or other hideous plague, how or why they even exist.

It's ironic in retrospect to think that when I had all this spirit people falderol thrown at me, the expectation on the part of those who did this and or set me up was that I was to be so impressed and in awe of them. But, in truth, my reaction is and has proven to be mostly one of complete loathing and disgust, and I have to think that those who matter of factly take spirit people so seriously are the most childish, irresponsible, and ignorant of people -- such as and like, for example, those who would make or accept J.K. Rowling and Steven Spielberg as billionaires; rather than the criminals, and these among the very worst, they really are.

For the sake of review, why are bad spirit people the greatest possible evil? Here are some reasons:

- (a) No one else is more arrantly and calculatingly cruel and or more relentlessly so.
- (b) No one else so incites others to guilt and wrong doing.
- (c) They set themselves as rivals or else superior to right reason, honest morals, and honest discussion of fact.
- (d) While, within our realm of things, countless are blamed and punished for wrong doing, such spirit people who are more guilty than anyone else, are not permitted (generally speaking) to be seriously or scientifically discussed.
- (e) The most elaborate and intricate crimes and tortures originate with them (again, and as in the case with these other enumerated bad traits, relatively speaking.)
- (f) They are the consummate deceivers and illusionists, and it is only with, through, and in them can the most malevolent and satanic evil pass itself off as divinity and benevolence.
- (g) It is common among the most persistent and unapologetic felons and immoralists to defer to them as justification and authority; again, in the face of and despite law and right reason.

~~~~~\*~~~~~

Are they gone for good yet?

"No."

I'm sorry to hear it.

~~~~~\*~~~~~

“Happy Black Friday Eve Everybody!

Your trusted religious advisor,

The Ghoulish Magician.”

~~~~~\*~~~~~

As one gets older, there's something about Parmenides that seems all the more convincing and preferable -- even though and hitherto we've lived pretty much most of our lives as Heracliteans.

~~~~~\*~~~~~

I don't know that Rogers Williams' version of Johnny Mercer's "Autumn Leaves" was *so* tremendous; in fact, it probably *was* over-rated. Yet when it came to charm and appeal, I never else knew of or could imagine a more pleasant and likeable person and personality.

See: http://www.youtube.com/watch?v=gTaVVbLS_CQ

["Roger Williams 1924-2011 (Mr. Piano) R.I.P." -- playing "Autumn Leaves" on PBS]

~~~~~\*~~~~~

Who then, pray tell me, is the jack ass who put all these poor children and innocent animals at risk and in danger in order to accomodate the career and ambition of this miserable, brutal, and self-pitying hypocrite?

~~~~~\*~~~~~

It is because so many prefer the authority of surreptitious (what other kind is there?) spirit people that society ends up rejecting right reason, common sense, and an obligation to deal with what is going on in reality. Listening to spirit people, as they come to see it, has all the advantages: a) money, wealth and power (since clearly such are the devil's domain and province); 2) the feasibility of serving God and Mammon while not offending either (this based on the seemingly irrefutable supernatural assurances spirit people can provide); 3) being spared torture, murder, scandal, social ostracism, etc., and which is routinely the lot of those who do not go along with spirit people based group-think.

~~~~~\*~~~~~

Could we but appropriate from criminals all the money they spent on junk big-budget movies and junk advertising in the past twenty years, the amount obtained could probably pay off most of the national debt.

~~~~~\*~~~~~

"THE KNICKERBOCKERS RESCUE SANTA CLAUS: James Kirke Paulding's *The Book of Saint Nicholas* (1836)," for which in .pdf, see: <http://www.gunjones.com/James-Kirke-Paulding.pdf>

~~~~~\*~~~~~

[Chapter 2] In the latter days of the Emperor Tiberius, in the consulship of Ruberius Geminus and Fufius Geminus, and on the tenth of the kalends of April [23d March],\* as I find it written, Jesus Christ was crucified by the Jews. After He had risen again on the third day, He gathered together His apostles, whom fear, at the time of His being laid hold on, had put to flight; and while He sojourned with them forty days,

He opened their hearts, interpreted to them the Scripture, which hitherto had been wrapped up in obscurity, ordained and fitted them for the preaching of His word and doctrine, and regulated all things concerning the institutions of the New Testament; and this having been accomplished, a cloud and whirlwind enveloped Him, and caught Him up from the sight of men unto heaven.

His apostles were at that time eleven in number, to whom were added Matthias, in the room of the traitor Judas, and afterwards Paul. Then were they dispersed throughout all the earth to preach the Gospel, as the Lord their Master had commanded them; and during twenty-five years, and until the beginning of the reign of the Emperor Nero, they occupied themselves in laying the foundations of the Church in every province and city. And while Nero reigned, the Apostle Peter came to Rome, and, through the power of God committed unto him, wrought certain miracles, and, by turning many to the true religion, built up a faithful and steadfast temple unto the Lord. When Nero heard of those things, and observed that not only in Rome, but in every other place, a great multitude revolted daily from the worship of idols, and, condemning their old ways, went over to the new religion, he, an execrable and pernicious tyrant, sprung forward to raze the heavenly temple and destroy the true faith. He it was who first persecuted the servants of God; he crucified Peter, and slew Paul: nor did he escape with impunity; for God looked on the affliction of His people; and therefore the tyrant, bereaved of authority, and precipitated from the height of empire, suddenly disappeared, and even the burial-place of that noxious wild beast was nowhere to be seen. This has led some persons of extravagant imagination to suppose that, having been conveyed to a distant region, he is still reserved alive; and to him they apply the Sibylline verses concerning

“The fugitive, who slew his own mother, being to come from the uttermost boundaries of the earth;”

as if he who was the first should also be the last persecutor, and thus prove the forerunner of Antichrist! But we ought not to believe those who, affirming that the two prophets Enoch and Elias have been translated into some remote place that they might attend our Lord when He shall come to judgment, also fancy that Nero is to appear hereafter as the forerunner of the devil, when he shall come to lay waste the earth and overthrow mankind.

~ Lactantius (c. 240?-c. 325? A.D.), [\*Of the Manner in Which the Persecutors Died\*](#)

-----

\* Footnote included in the Roberts & Donaldson text. (RE: the tenth of the kalends of April)

Serious difficulties are encountered by the learned in reconciling Lactantius with himself, if, indeed, the fault be not one of his copyists rather than his own. In the fourth book of the Institutes his language is thus given by Baluzius: —

“Extremis temporibus Tiberii Caesaris, ut scriptum legimus, Dominus noster Jesus Christus, a Judæis cruciatus est post diem decimum kalendarum Aprilis, duobus Geminis consulibus.”

Lactantius was writing in Nicomedia, and may have quoted from memory what he had read, perhaps in the report of Pilate himself. The expression post diem decimum kalendarum Aprilis is ambiguous: and Jarvis says, “My impression is, that it means ‘after the tenth day before the kalends of April;’ that is, after the 23d of March.”

But here our author says, according to the accurate edition of Walchius (a.d. 1715)—

“Exinde tetrarchas habuerunt usque ad Herodem, qui fuit sub imperio Tiberii Cæsaris: cujus anno quinto decimo, id est duobus Geminis consulibus, ante diem septimam Calendarum Aprilium, Judæi Christum cruci affixerunt.”

But here, on the authority of forty manuscripts, Du Fresnoy reads, “ante diem decimam,” which he labours to reconcile with “post diem decimum,” as above. Jarvis adheres to the reading septimam, supported by more than fifty manuscripts, and decides for the 23d of March.

He cites Augustine to the same effect in the noted passage: —

“Ille autem mense conceptum et passum esse Christum, et Paschæ observatio et dies ecclesiis notissimus Nativitatis ejus ostendit. Qui enim mense nono natus est octavo kalendas Janvarias profecto mense primo conceptus est circa octavum kalendas Aprilis, quod tempus passionis ejus fuit.”

This, Augustine considers to be “seething a kid in mother's milk,” after a mystical sense; cruelly making the

cross to coincide with the maternity of the Virgin, who beheld her Son an innocent victim on the anniversary of her salutation by the angel.

~~~~~\*~~~~~

Despite the monumental reputation it has garnered and despite the author's good intentions, in my opinion the only one whom the Book of Job ever actually consoled or uplifted was some rotten spirit person who saw the torments, cruelty, and violence he dished and dishes out as something divinely ordained and ultimately benevolent.

~~~~~\*~~~~~

The mid to late 19th century egoist -- fairly humorless, not jolly, not sentimental -- but rather, and simply, superior.

~~~~~\*~~~~~

"If I torture and do things to people, no doubt this will work to my advantage." And how long have you been at doing this for? Ahem, thousands of years. Brilliant, just absolutely brilliant. I would never have thought of doing things that way myself. (Did you ever notice how it is all right to mock religion, such as Christianity, but sacrilege to mock *Fortress* Satan? And yet oh how they will moan and scream over perceived guilt and injustice!)

~~~~~\*~~~~~

I threw away a picture of --, not because I didn't love --, but, on the contrary, because the picture of -- was poorly done.

~~~~~\*~~~~~

Take my word for it -- smaller wine bottles with more packaging is *not* the answer.

~~~~~\*~~~~~

The Gossiping Fool (That's what they call him now. That's what this career of his being such a busy body has come to.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=SjAk4PeRX9c&feature=related>

["Frank Marino All Along The Watchtower 1979"]

~~~~~\*~~~~~

[Chapter 1]...Therefore I advise you,  
"And repeating it, will again and again advise you,"  
not to believe that you have these enjoyments of the earth as great or true blessings, since they are not only deceitful because they are doubtful, but also treacherous because they are pleasant. For you know how crafty that wrestler and adversary of ours is, and also often violent, as we now see that he is. He employs all these things which are able to entice as snares, and with such subtlety that they escape the notice of the eyes of the mind, so that they cannot be avoided by the foresight of man. Therefore it is the highest prudence to advance step by step, since he occupies the passes on both sides, and secretly places stumbling-blocks for our feet. Accordingly I advise you, either to disregard, if you are able according to your virtue, your prosperity in which you live, or not to admire it greatly. Remember your true parent, and in what city you

have given your name, and of what rank you have been. You understand assuredly what I say. For I do not charge you with pride, of which there is not even a suspicion in your case; but the things which I say are to be referred to the mind, not to the body, the whole system of which has been arranged on this account, that it may be in subjection to the soul as to a master, and may be ruled by its will. For it is in a certain manner an earthen vessel in which the soul, that is, the true man himself, is contained, and that vessel indeed not made by Prometheus, as the poets say, but by that supreme Creator and Artificer of the world, God, whose divine providence and most perfect excellence it is neither possible to comprehend by the perception, nor to express in word...

[Chapter 2] For our Creator and Parent, God, has given to man perception and reason, that it might be evident from this that we are descended from Him, because He Himself is intelligence, He Himself is perception and reason. Since He did not give that power of reason to the other animals, He provided beforehand in what manner their life might be more safe. For He clothed them all with their own natural hair, in order that they might more easily be able to endure the severity of frosts and colds. Moreover, He has appointed to every kind its own peculiar defence for the repelling of attacks from without; so that they may either oppose the stronger animals with natural weapons, or the feebler ones may withdraw themselves from danger by the swiftness of their flight, or those which require at once both strength and swiftness may protect themselves by craft, or guard themselves in hiding-places. And so others of them either poise themselves aloft with light plumage, or are supported by hoofs, or are furnished with horns; some have arms in their mouth—namely, their teeth—or hooked talons on their feet; and none of them is destitute of a defence for its own protection.

But if any fall as a prey to the greater animals, that their race might not utterly perish, they have either been banished to that region where the greater ones cannot exist, or they have received a more abundant fruitfulness in production, that food might be supplied from them to the beasts which are nourished by blood, and yet their very multitude might survive the slaughter inflicted upon them, so as to preserve the race. But He made man—reason being granted to him, and the power of perceiving and speaking being given to him—destitute of those things which are given to the other animals, because wisdom was able to supply those things which the condition of nature had denied to him. He made him naked and defenceless, because he could be armed by his talent, and clothed by his reason. But it cannot be expressed how wonderfully the absence of those things which are given to the brutes contributes to the beauty of man. For if He had given to man the teeth of wild beasts, or horns, or claws, or hoofs, or a tail, or hairs of various colour, who cannot perceive how misshapen an animal he would be, as the dumb animals, if they were made naked and defenceless? For if you take from these the natural clothing of their body, or those things by which they are armed of themselves, they can be neither beautiful nor safe, so that they appear wonderfully furnished if you think of utility, and wonderfully adorned if you think of appearance: in such a wonderful manner is utility combined with beauty.

But with reference to man, whom He formed an eternal and immortal being, He did not arm him, as the others, without, but within; nor did He place his protection in the body, but in the soul: since it would have been superfluous, when He had given him that which was of the greatest value, to cover him with bodily defences, especially when they hindered the beauty of the human body. On which account I am accustomed to wonder at the senselessness of the philosophers who follow Epicurus, who blame the works of nature, that they may show that the world is prepared and governed by no providence; but they ascribe the origin of all things to indivisible and solid bodies, from the fortuitous meetings of which they say that all things are and were produced. I pass by the things relating to the work itself with which they find fault, in which matter they are ridiculously mad; I assume that which belongs to the subject of which we are now treating.

[Chapter 3]...[Note the Leibnizian perspective here] And when they say these things they are believed to be very wise, because every one without consideration is displeased with his own condition; but I contend that they are never more foolish than when they say these things. For when I consider the condition of things, I understand that nothing ought to have been otherwise than it is—not to say could have been otherwise, for God is able to do all things: but it must be, that that most provident majesty made that which was better and more right...

[Chapter 4]...Therefore the necessity is in all points suitable, that he ought not to have been otherwise than he is, and that it was impossible. But they do not see the order of consequences, because they have once



committed an error in the main point itself. For the divine providence having been excluded from the affairs of men, it necessarily followed that all things were produced of their own accord. Hence they invented the notion of those blows and fortuitous meetings together of minute seeds, because they did not see the origin of things. And when they had thrown themselves into this difficulty, necessity now compelled them to think that souls were born together with bodies, and in like manner were extinguished together with bodies; for they had made the assumption, that nothing was made by the divine mind. And they were unable to prove this in any other way, than by showing that there were some things in which the system of providence appeared to be at fault. Therefore they blamed those things in which providence wonderfully expressed its divinity, as those things which I have related concerning diseases and premature death; whereas they ought to have considered, these things being assumed, what would be the necessary consequences (but those things which I have spoken are the consequences) if he were not liable to diseases, and did not require a dwelling, nor clothing. For why should he fear the winds, or rains, or colds, the power of which consists in this, that they bring diseases? For on this account he has received wisdom, that he may guard his frailty against things that would injure him. The necessary consequence is, that since he is liable to diseases for the sake of retaining his wisdom, he must also be liable to death; because he to whom death does not come, must of necessity be firm. But infirmity has in itself the condition of death; but where there shall be firmness, neither can old age have any place, nor death, which follows old age.

Moreover, if death were appointed for a fixed age, man would become most arrogant, and would be destitute of all humanity. For almost all the rights of humanity, by which we are united with one another, arise from fear and the consciousness of frailty. In short, all the more feeble and timid animals herd together, that, since they are unable to protect themselves by strength, they may protect themselves by their multitude; but the stronger animals seek solitudes, since they trust in their force and strength. If man also, in the same manner, had sufficient strength for the repelling of dangers, and did not stand in need of the assistance of any other, what society would there be? Or what system? What humanity? Or what would be more harsh than man? What more brutal? What more savage? But since he is feeble, and not able to live by himself apart from man, he desires society, that his life, passed in intercourse with others, may become both more adorned and more safe. You see, therefore, that the whole reason of man centres most of all in this, that he is born naked and fragile, that he is attacked by diseases, that he is punished by premature death. And if these things should be taken away from man, reason also, and wisdom, must necessarily be taken away. But I am discussing too long respecting things which are manifest, since it is clear that nothing ever was made, or could have been made, without providence. And if I should now wish to discuss respecting all its works in order, the subject would be infinite. But I have purposed to speak so much concerning the body of man only, that I may show in it the power of divine providence, how great it has been in those things only which are easy of comprehension and open; for those things which relate to the soul can neither be subjected to the eyes, nor comprehended. Now we speak concerning the vessel itself of man, which we see. ~ Lactantius (c. 240?-c. 325? A.D.), [\*On the Workmanship of God\*](#)

~~~~~\*~~~~~

One thing to remember about Hell, and that is, it (or he) has a tendency to drive you nuts.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=HSpiavvECY4>

["The Ventures / Dick Tracy"]

~~~~~\*~~~~~

While others fought or rather died than give in to these people, *he* signed up, and they gave him a million dollars.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=P4Js3kYUs3o&feature=related>

["The Kinks - Batman Theme" -- from the LP "Live at Kelvin Hall"]

~~~~~\*~~~~~

Tacoma's own.

See: <http://www.youtube.com/watch?v=8TDn4HdoM2w&feature=related>

["The Ventures - Slaughter on 10th Avenue (live.in.Japan.1966)"]

~~~~~\*~~~~~

Your death is the Earth being attacked for its frailty.

~~~~~\*~~~~~

Propound, encourage, and promulgate the view that Demonism is an outdated practice and arch-belief of a brainless Stone Age past. (For, as Rod McKuen says, "you win if you think you win.")

~~~~~\*~~~~~

[Chapter 1] I have often observed, Donatus, that many persons hold this opinion, which some philosophers also have maintained, that God is not subject to anger; since the divine nature is either altogether beneficent, and that it is inconsistent with His surpassing and excellent power to do injury to any one; or, at any rate, He takes no notice of us at all, so that no advantage comes to us from His goodness, and no evil from His ill-will. But the error of these men, because it is very great, and tends to overthrow the condition of human life, must be refuted by us, lest you yourself also should be deceived, being incited by the authority of men who deem themselves wise. Nor, however, are we so arrogant as to boast that the truth is comprehended by our intellect; but we follow the teaching of God, who alone is able to know and to reveal secret things. But the philosophers, being destitute of this teaching, have imagined that the nature of things can be ascertained by conjecture. But this is impossible; because the mind of man, enclosed in the dark abode of the body, is far removed from the perception of truth: and in this the divine nature differs from the human, that ignorance is the property of the human, knowledge of the divine nature.

On which account we have need of some light to dispel the darkness by which the reflection of man is overspread, since, while we live in mortal flesh, we are unable to divine by our senses. But the light of the human mind is God, and he who has known and admitted Him into his breast will acknowledge the mystery of the truth with an enlightened heart; but when God and heavenly instruction are removed, all things are full of errors. And Socrates, though he was the most learned of all the philosophers, yet, that he might prove the ignorance of the others, who thought that they possessed something, rightly said that he knew nothing, except one thing— that he knew nothing. For he understood that that learning had nothing certain, nothing true in itself; nor, as some imagine, did he pretend to learning that he might refute others, but he saw the truth in some measure. And he testified even on his trial (as is related by Plato) that there was no human wisdom. He so despised, derided, and cast aside the learning in which the philosophers then boasted, that he professed that very thing as the greatest learning, that he had learned that he knew nothing. If, therefore, there is no human wisdom, as Socrates taught, as Plato handed down, it is evident that the knowledge of the truth is divine, and belongs to no other than to God. Therefore God must be known, in whom alone is the truth. He is the Parent of the world, and the Framer of all things; who is not seen with the eyes, and is scarcely distinguished by the mind; whose religion is accustomed to be attacked in many ways by those who have neither been able to attain true wisdom, nor to comprehend the system of the great and heavenly secret.

[Chapter 2] ...But now we will argue against those who, falling from the second step, entertain wrong sentiments respecting the Supreme God. For some say that He neither does a kindness to any one, nor becomes angry, but in security and quietness enjoys the advantages of His own immortality. Others, indeed, take away anger, but leave to God kindness; for they think that a nature excelling in the greatest virtue, while it ought not to be malevolent, ought also to be benevolent. Thus all the philosophers are agreed on the subject of anger, but are at variance respecting kindness. But, that my speech may descend in order to the proposed subject, a division of this kind must be made and followed by me, since anger and kindness are different, and opposed to one another. Either anger must be attributed to God, and kindness taken from Him; or both alike must be taken from Him; or anger must be taken away, and kindness attributed to Him; or neither must be taken away. The nature of the case admits of nothing else besides these; so that the truth, which is sought for, must necessarily be found in some one of these. Let us consider them separately, that reason and arrangement may conduct us to the hiding-place of truth.

[Chapter 10] But if in the commonwealth of this world, so to speak, there is no providence which rules, no God who administers, no sense at all prevails in this nature of things. From what source therefore will it be believed that the human mind, with its skill and its intelligence, had its origin? For if the body of man was made from the ground, from which circumstance man received his name; it follows that the soul, which has intelligence, and is the ruler of the body, which the limbs obey as a king and commander, which can neither be looked upon nor comprehended, could not have come to man except from a wise nature. But as mind and soul govern everybody, so also does God govern the world. For it is not probable that lesser and humble things bear rule, but that greater and highest things do not bear rule. In short, Marcus Cicero, in his *Tusculan Disputations*, and in his *Consolation*, says: "No origin of souls can be found on earth. For there is nothing, he says, mixed and compound in souls, or which may appear to be produced and made up from the earth; nothing moist or airy, or of the nature of fire. For in these natures there is nothing which has the force of memory, of mind and reflection, which both retains the past and foresees the future, and is able to comprise the present; which things alone are divine. For no source will ever be found from which they are able to come to man, unless it be from God." Since, therefore, with the exception of two or three vain calumniators, it is agreed upon that the world is governed by providence, as also it was made, and there is no one who ventures to prefer the opinion of Diagoras and Theodorus, or the empty fiction of Leucippus, or the levity of Democritus and Epicurus, either to the authority of those seven ancient men who were called wise, or to that of Pythagoras or of Socrates or Plato, and the other philosophers who judged that there is a providence; therefore that opinion also is false, by which they think that religion was instituted by wise men for the sake of terror and fear, in order that ignorant men might abstain from sins. But if this is true, it follows that we are derided by the wise men of old. But if they invented religion for the sake of deceiving us, and moreover of deceiving the whole human race, therefore they were not wise, because falsehood is not consistent with the character of the wise man. But grant that they were wise; what great success in falsehood was it, that they were able to deceive not only the unlearned, but Plato also, and Socrates, and so easily to delude Pythagoras, Zeno, and Aristotle, the chiefs of the greatest sects? There is therefore a divine providence, as those men whom I have named perceived, by the energy and power of which all things which we see were both made and are governed. For so vast a system of things such arrangement and such regularity in preserving the settled orders and times, could neither at first have arisen without a provident artificer, or have existed so many ages without a powerful inhabitant, or have been perpetually governed without a skilful and intelligent ruler; and reason itself declares this. For whatever exists which has reason, must have arisen from reason. Now reason is the part of an intelligent and wise nature; but a wise and intelligent nature can be nothing else than God. Now the world, since it has reason, by which it is both governed and kept together, was therefore made by God. But if God is the maker and ruler of the world, then religion is rightly and truly established; for honour and worship are due to the author and common parent of all things.

[Chapter 12] Now, since we have replied to the impious and detestable wisdom, or rather senselessness of some, let us return to our proposed subject. We have said that, if religion is taken away, neither wisdom nor justice can be retained: wisdom, because the understanding of the divine nature, in which we differ from the brutes, is found in man alone; justice, because unless God, who cannot be deceived, shall restrain our desires, we shall live wickedly and impiously. Therefore, that our actions should be viewed by God, pertains not only to the usefulness of common life, but even to the truth; because, if religion and justice are

taken away, having lost our reason, we either descend to the senselessness of the herds; or to the savageness of the beasts, yea, even more so, since the beasts spare animals of their own kind. What will be more savage, what more unmerciful, than man, if, the fear of a superior being taken away, he shall be able either to escape the notice of or to despise the might of the laws? It is therefore the fear of God alone which guards the mutual society of men, by which life itself is sustained, protected, and governed. But that fear is taken away if man is persuaded that God is without anger; for that He is moved and indignant when unjust actions are done, not only the common advantage, but even reason itself, and truth, persuade us. We must again return to the former subjects, that, as we have taught that the world was made by God, we may teach why it was made.

[Chapter 21] ...The Milesian Apollo being consulted concerning the religion of the Jews, inserted these things in his answer:—

“God, the King and Father of all, before whom the earth trembles, and the heaven and sea, and whom the recesses of Tartarus and the demons dread.”

If He is so mild, as the philosophers will have it, how is it that not only the demons and ministers of such great power, but even the heaven and earth, and the whole system of the universe, tremble at His presence? For if no one submits to the service of another except by compulsion, it follows that all government exists by fear, and fear by anger. For if any one is not aroused against one who is unwilling to obey, it will not be possible for him to be compelled to obedience. Let any one consult his own feelings; he will at once understand that no one can be subdued to the command of another without anger and chastisement. Therefore, where there shall be no anger, there will be no authority. But God has authority; therefore also He must have anger, in which authority consists. Therefore let no one, induced by the empty prating of the philosophers, train himself to the contempt of God, which is the greatest impiety. We all are bound both to love Him, because He is our Father; and to reverence Him, because He is our Lord: both to pay Him honour, because He is bounteous; and to fear Him, because He is severe: each character in Him is worthy of reverence. Who can preserve his piety, and yet fail to love the parent of his life? Or who can with impunity despise Him who, as ruler of all things, has true and everlasting power over all? If you consider Him in the character of Father, He supplies to us our entrance to the light which we enjoy: through Him we live, through Him we have entered into the abode of this world. If you contemplate Him as God, it is He who nourishes us with innumerable resources: it is He who sustains us, we dwell in His house, we are His household; and if we are less obedient than was befitting, and less attentive to our duty than the endless merits of our Master and Parent demanded: nevertheless it is, of great avail to our obtaining pardon, if we retain the worship and knowledge of Him; if, laying aside low and earthly affairs and goods, we meditate upon heavenly and divine things which are everlasting. And that we may be able to do this, God must be followed by us, God must be adored and loved; since there is in Him the substance of things, the principle of the virtues, and the source of all that is good. For what is greater in power than God, or more perfect in reason, or brighter in clearness? And since He begot us to wisdom, and produced us to righteousness, it is not allowable for man to forsake God, who is the giver of intelligence and life and to serve earthly and frail things, or, intent upon seeking temporal goods, to turn aside from innocence and piety. Vicious and deadly pleasures do not render a man happy; nor does opulence, which is the inciter of lusts; nor empty ambition; nor frail honours, by which the human soul, being ensnared and enslaved to the body, is condemned to eternal death: but innocence and righteousness alone, the lawful and due reward of which is immortality, which God from the beginning appointed for holy and uncorrupted minds, which keep themselves pure and uncontaminated from vices, and from every earthly impurity. Of this heavenly and eternal reward they cannot be partakers, who have polluted their conscience by deeds of violence, frauds, rapine, and deceits; and who, by injuries inflicted upon men, by impious actions, have branded themselves with indelible stains. Accordingly it is befitting that all who wish deservedly to be called wise, who wish to be called men, should despise frail things, should trample upon earthly things, and should look down upon base things, that they may be able to be united in a most blissful relationship with God.

~ Lactantius (c. 240?-c. 325? A.D.), [\*On the Anger of God\*](#)

~~~~~\*~~~~~

Who can't he masquerade as, who can't he pretend to be; when it comes to THE IGNORANT AND IRRATIONAL?

~~~~~\*~~~~~

Although this world is, of course, inferior to (true) Heaven, it doesn't necessarily follow, as some very foolishly conclude, that it necessarily be or answer to Hell. *That* question depends on whether we are ruled by honesty, impartial justice, and right reason -- or not.

~~~~~\*~~~~~

Now if we could only remember all that timely wisdom we ever knew!

~~~~~\*~~~~~

The ideal, the true divine, numina, must transcend Time (at least time as *we* know it); otherwise Time would shackle, limit, and constrict it (and thus and hence, it wouldn't be divine.) This is one reason why many people reject the divine, numina, etc.; namely, because they can't conceive of existence without or outside of time.

~~~~~\*~~~~~

"Happy Halloween Everybody!

Your Friend,

The Ghostly Magician"

~~~~~\*~~~~~

To a rational and moral person, there is potentially no limit to the possibilities of what life is and can be -- that is, at least, allowing for and within due bounds of reason and morals. Demonists, on the other hand, are limited to what spirit people say is possible -- which rest assured, and based on what we know from practical experience (of their controlling and owning so much as it is), is not a great deal; unless in the sense of number of *bad* and or *horrible* number things that are or might be feasible.

~~~~~\*~~~~~

[Chapter 59] That there are two ways of human life was unknown neither to philosophers nor to poets, but both introduced them in a different manner. The philosophers wished the one to be the way of industry, the other of idleness; but in this respect they were less correct in their statements, that they referred them to the advantages of this life only. The poets spoke better who said that one of them was the way of the just, the other of the unjust; but they err in this, that they say that they are not in this life, but in the shades below. We manifestly speak more correctly, who say that the one is the way of life, the other that of death. And here, however, we say that there are two ways; but the one on the right hand, in which the just walk, does not lead to Elysium, but to heaven, for they become immortal; the other on the left leads to Tartarus, for the unjust are sentenced to eternal tortures. Therefore the way of justice, which leads to life, is to be held by us...

[Chapter 60] When the affairs of men were in this condition, God pitied us, revealed and displayed Himself to us, that in Himself we might learn religion, faith, purity, and mercy; that having laid aside the error of our former life, together with God Himself we might know ourselves, whom impiety had disunited from Him, and we might choose the divine law, which unites human affairs with heavenly, the Lord Himself

delivering it to us; by which law all the errors with which we have been ensnared, together with vain and impious superstitions, might be taken away. What we owe to man, therefore, is prescribed by that same divine law which teaches that whatever you render to man is rendered to God. But the root of justice, and the entire foundation of equity, is that you should not do that which you would be unwilling to suffer, but should measure the feelings of another by your own...

[Chapter 61] There are three passions, or, so to speak, three furies, which excite such great perturbations in the souls of men, and sometimes compel them to offend in such a manner, as to permit them to have regard neither for their reputation nor for their personal safety: these are anger, which desires vengeance; love of gain, which longs for riches; lust, which seeks for pleasures. We must above all things resist these vices: these trunks must be rooted up, that virtues may be implanted. The Stoics are of opinion that these passions must be cut off; the Peripatetics think that they must be restrained. Neither of them judge rightly, because they cannot entirely be taken away, since they are implanted by nature, and have a sure and great influence; nor can they be diminished, since, if they are evil, we ought to be without them, even though restrained and used with moderation; if they are good, we ought to use them in their completeness. But we say that they ought not to be taken away nor lessened. For they are not evil of themselves, since God has reasonably implanted them in us; but inasmuch as they are plainly good by nature,— for they are given us for the protection of life—they become evil by their evil use...

[Chapter 63] It remains to speak of public shows, which, since they have a more powerful influence on the corruption of the mind, ought to be avoided by the wise, and to be altogether guarded against, because it is said that they were instituted in celebration of the honours of the gods. For the exhibitions of shows are festivals of Saturnus. The stage belongs to Father Liber; but the Circensian games are supposed to be dedicated to Neptunus: so that now he who takes part in these shows appears to have left the worship of God, and to have passed over to profane rites. But I prefer to speak of the matter itself rather than of its origin. What is so dreadful, what so foul, as the slaughter of man? Therefore our life is protected by the most severe laws; therefore wars are detestable. Yet custom finds how a man may commit homicide without war, and without laws; and this is a pleasure to him, that he has avenged guilt. But if to be present at homicide implies a consciousness of guilt, and the spectator is involved in the same guilt as the perpetrator, then in these slaughters of gladiators, he who is a spectator is no less sprinkled with blood than he who sheds it; nor can he be free from the guilt of bloodshed who wished it to be poured out, or appear not to have slain, who both favoured the slayer and asked a reward for him. What of the stage? Is it more holy—on which comedy converses on the subject of debaucheries and amours, tragedy of incest and parricide? The immodest gestures also of players, with which they imitate disreputable women, teach the lusts, which they express by dancing. For the pantomime is a school of corruption, in which things which are shameful are acted by a figurative representation, that the things which are true may be done without shame. These spectacles are viewed by youths, whose dangerous age, which ought to be curbed and governed, is trained by these representations to vices and sins. The circus, in truth, is considered more innocent, but there is greater madness in this, since the minds of the spectators are transported with such great madness, that they not only break out into revilings, but often rise to strifes, and battles, and contentions. Therefore all shows are to be avoided, that we may be able to maintain a tranquil state of mind. We must renounce hurtful pleasures, lest, charmed by pestilential sweetness, we fall into the snares of death.

[Chapter 64] Let virtue alone please us, whose reward is immortal when it has conquered pleasure. But when the passions have been overcome and pleasures subdued labour in suppressing other things is easy to him who is a follower of God and of truth: he will never revile, who shall hope for a blessing from God; he will not commit perjury, lest he should mock God; but he will not even swear, lest at any time, either by necessity or through habit, he should fall into perjury. He will speak nothing deceitfully, nothing with dissimulation; he will not refuse that which he has promised, nor will he promise that which he is unable to perform; he will envy no one, since he is content with himself and with his own possessions; nor will he take away from, or wish ill to another, upon whom, perhaps, the benefits of God are more plentifully bestowed. He will not steal, nor will he covet anything at all belonging to another. He will not give his money to usury, for that is to seek after gain from the evils of others; nor, however, will he refuse to lend, if necessity shall compel any one to borrow. He must not be harsh towards a son, nor towards a slave: he

must remember that he himself has a Father and a Master. He will so act towards these as he will wish that others should act towards him. He will not receive excessive gifts from those who have less resources than himself; for it is not just that the estates of the wealthy should be increased by the losses of the wretched...

[Chapter 65] I have spoken of those things which are forbidden; I will now briefly say what things are commanded. Closely connected with harmlessness is pity. For the former does not inflict injury, the latter works good; the former begins justice, the latter completes it. For since the nature of men is more feeble than that of the other animals, which God has provided with means of inflicting violence, and with defences for repelling it, He has given to us the affection of pity, that we might place the whole protection of our life in mutual aid. For if we are created by one God, and descended from one man, and are thus connected by the law of consanguinity, we ought on this account to love every man; and therefore we are bound not only to abstain from the infliction of injury, but not even to avenge it when inflicted on us, that there may be in us complete harmlessness. And on this account God commands us to pray always even for our enemies. Therefore we ought to be an animal fitted for companionship and society, that we may mutually protect ourselves by giving and receiving assistance. For our frailty is liable to many accidents and inconveniences. Expect that that which you see has happened to another may happen to you also...

[Chapter 67] But it is true all these things are difficult to man, nor does the condition of his frailty permit that any one should be without blemish. Therefore the last remedy is this, that we have recourse to repentance, which has not the least place among the virtues, because it is a correction of oneself; that when we have happened to fail either in deed or in word, we may immediately come to a better mind, and confess that we have offended, and entreat pardon from God, which according to His mercy He will not deny, except to those who persist in their error...

It cannot be said that that which exists, and is visible, always existed; for it cannot exist of itself without some beginning. But nothing can be produced of its own accord, because there is no nature without one who generates it. But how could there be original seeds, since both the seeds arise from objects, and, in their turn, objects from seeds? Therefore there is no seed which has not origin. Thus it came to pass, that when they supposed that the world was produced by no providence, they did not suppose that even man was produced by any plan. But if no plan was made use of in the creation of man, therefore the soul cannot be immortal. But others, on the other hand, thought there was but one God, and that the world was made by Him, and made for the sake of men, and that souls are immortal. But though they entertained true sentiments, nevertheless they did not perceive the causes, or reasons, or issues of this divine work and design, so as to complete the whole mystery of the truth, and to comprise it within some limit. But that which they were not able to do, because they did not hold the truth in its integrity, must be done by us, who know it on the announcement of God.

[Chapter 68] Let us therefore consider what was the plan of making this so great and so immense a work. God made the world, as Plato thought, but he does not show why He made it. Because He is good, he says, and envying no one, He made the things which are good. But we see that there are both good and evil things in the system of nature. Some perverse person may stand forth, such as that atheist Theodorus was, and answer Plato: Nay, because He is evil, He made the things which are evil. How will he refute him? If God made the things which are good, whence have such great evils burst forth, which, for the most part, even prevail over those which are good? They were contained, he says, in the matter. If there were evil, therefore there were also good things; so that either God made nothing, or if He made only good things, the evil things which were not made are more eternal than the good things which had a beginning. Therefore the things which at one time began will have an end, and those which always existed will be permanent. Therefore evils are preferable. But if they cannot be preferable, they cannot indeed be more eternal. Therefore they either always existed, and God has been inactive, or they both flowed from one source. For it is more in accordance with reason that God made all things, than that He made nothing. Therefore, according to the sentiments of Plato, the same God is both good, because He made good things, and evil, because He made evil things. And if this cannot be so, it is evident that the world was not made by God on this account, because He is good. For He comprised all things, both good and evil; nor did He make anything for its own sake, but on account of something else. A house is built not for this purpose only, that there may be a house, but that it may receive and shelter an inhabitant. Likewise a ship is built not for this purpose, that it may appear only to be a ship, but that men may be able to sail in it. Vessels also are made,

not only that the vessels may exist, but that they may receive things which are necessary for use. Thus also God must have made the world for some use. The Stoics say that it was made for the sake of men; and rightly so. For men enjoy all these good things which the world contains in itself. But they do not explain why men themselves were made, or what advantage Providence, the Maker of all things, has in them...

[Chapter 69].— That the World Was Made on Account of Man, and Man on Account of God. I will now say what is that chief point which not even those who spoke the truth were able to connect together, bringing into one view causes and reasons. The world was made by God, that men might be born; again, men are born, that they may acknowledge God as a Father, in whom is wisdom; they acknowledge Him, that they may worship Him, in whom is justice; they worship Him, that they may receive the reward of immortality; they receive immortality, that they may serve God for ever. Do you see how closely connected the first are with the middle, and the middle with the last? Let us look into them separately, and see whether they are consistent with each other. God made the world on account of man. He who does not see this, does not differ much from a beast. Who but man looks up to the heaven? Who views with admiration the sun, who the stars, who all the works of God? Who inhabits the earth? Who receives the fruit from it? Who has in his power the fishes, who the winged creatures, who the quadrupeds, except man? Therefore God made all things on account of man, because all things have turned out for the use of man.

The philosophers saw this, but they did not see the consequence, that He made man himself on His own account. For it was befitting, and pious, and necessary, that since He contrived such great works for the sake of man, when He gave him so much honour, and so much power, that he should bear rule in the world, man should both acknowledge God, the Author of such great benefits, who made the world itself on his account, and should pay Him the worship and honour due to Him. Here Plato erred; here he lost the truth which he had at first laid hold of, when he was silent concerning the worship of that God whom he confessed to be the framer and parent of all things, and did not understand that man is bound to God by the ties of piety, whence religion itself receives its name, and that this is the only thing on account of which souls become immortal. He perceived, however, that they are eternal, but he did not descend by the regular gradations to that opinion. For the middle arguments being taken away, he rather fell into the truth, as though by some abrupt precipice; nor did he advance further, since he had found the truth by accident, and not by reason. Therefore God is to be worshipped, that by means of religion, which is also justice, man may receive from God immortality, nor is there any other reward of a pious mind; and if this is invisible, it cannot be presented by the invisible God with any reward but that which is invisible.

[Chapter 70] It may in truth be collected from many arguments that souls are eternal. Plato says that that which always moves by itself, and has no beginning of motion, also has no end; but that the soul of man always moves by itself, and because it is flexible for reflection, subtle for discovery, easy of perception, adapted to learning, and because it retains the past, comprehends the present, foresees the future, and embraces the knowledge of many subjects and arts, that it is immortal, since it contains nothing which is mixed with the contagion of earthly weight. Moreover, the eternity of the soul is understood from virtue and pleasure. Pleasure is common to all animals, virtue belongs only to man; the former is vicious, the latter is honourable; the former is in accordance with nature, the latter is opposed to nature, unless the soul is immortal. For in defence of faith and justice, virtue neither fears want, nor is alarmed at exile, nor dreads imprisonment, nor shrinks from pain, nor refuses death; and because these things are contrary to nature, either virtue is foolishness, if it stands in the way of advantages, and is injurious to life; or if it is not foolishness, then the soul is immortal, and despises present goods, because other things are preferable which it attains after the dissolution of the body. But that is the greatest proof of immortality, that man alone has the knowledge of God. In the dumb animals there is no notion of religion, because they are earthly and bent down to the earth. Man is upright, and beholds the heaven for this purpose, that he may seek God. Therefore he cannot be other than immortal, who longs for the immortal. He cannot be liable to dissolution, who is connected with God both in countenance and mind. Finally, man alone makes use of the heavenly element, which is fire. For if light is through fire, and life through light, it is evident that he who has the use of fire is not mortal, since this is closely connected, this is intimately related to Him without whom neither light nor life can exist...

~ Lactantius (c. 240?-c. 325? A.D.), [*The Epitome of the Divine Institutes*](#)



The monarchies of Old Europe were chiefly founded by war lords; whereas the trend today seems to be to grant ruthless criminals allied with sophisticated spirit people the greater share of wealth and power -- with the law or legal system merely taking on the role not unlike that of the church in the Dark and Medieval ages; and which authority the modern barons can take or leave as they please, as need be, only much more so.

~~~~~\*~~~~~

A literary disposition in society can foster and promote philosophy, yet philosophy was never known to instill or inspire such a literary disposition.

~~~~~\*~~~~~

Where do they live who build all those out of the blue high-rises in suburban and semi-urban neighborhoods and which sooner or later end up chasing out most, if not all, of the long standing residents (not to mention animal wild life?)

~~~~~\*~~~~~

The bottom line is -- people who can't or are not willing to address the question of evil soberly and rationally, or indeed deny that gross evil, in *any* shape or form, even exists, cannot be taken very serious as intellectuals. And this you see is one of the primary causes of life problems; namely that some people can't or won't think. Throw in the problems criminal spirit people of a hard core cast bring about and or incite -- and who it is not permitted even to discuss -- and you will understand why a savior is even needed.

~~~~~\*~~~~~

As Christ (or if you prefer, Buddha, et al.) was sent into an error infested and fallen world, you were born into your rotten family in order to help save them.

~~~~~\*~~~~~

What the boss wants and what the people want are the same thing. *Why?* Because the boss *said so*.

~~~~~\*~~~~~

Now try topping this for wild and far out; albeit with too much necking. You are very fortunate if your PC has good speakers on a music video like this. I'm only very sorry to say in this instance I am not.

See: http://www.youtube.com/watch?v=Er40WtF_APc

["Moody Blues - Peak Hour (Live)" -- B&W 1967 TV show appearance; live not lip syncing]

~~~~~\*~~~~~

Lactantius, in holding us to high standards and exhorting us to stricter demands on ourselves, is not unlike someone enjoining us to go run the Marathon; while we (most of us anyway) might think it too much to just go do such a thing; *at the very least* we can *seriously* contemplate it; and (again at the very least) admonish ourselves and ask humble pardon for our failure.

In posting these passages of late I realize I am quoting much more material than usual. But as previously, I am making an exception here and last week because he addresses several theological points which for many people I think need to be addressed or at any rate and as he presents them are most enlightening.

[Chapter 5] [Useful and informative summary and overview of the various Sibylline Oracles -- worth keeping on hand for reference.]

[Chapter 27]...Therefore He drove out the sinner from the sacred place, and banished him into this world, that he might seek sustenance by labour, that he might according to his deserts undergo difficulties and troubles; and He surrounded the garden itself with a fence of fire, that none of men even till the day of judgment might attempt secretly to enter into that place of perpetual blessedness. Then death came upon man according to the sentence of God; and yet his life, though it had begun to be temporary, had as its boundary a thousand years, and that was the extent of human life even to the deluge. For after the flood the life of men was gradually shortened, and was reduced to a hundred and twenty years. But that serpent, who from his deeds received the name of devil, that is, accuser or informer, did not cease to persecute the seed of man, whom he had deceived from the beginning. At length he urged him who was first born in this world, under the impulse of envy, to the murder of his brother, that of the two men who were first born he might destroy the one, and make the other a parricide. Nor did he cease upon this from infusing the venom of malice into the breasts of men through each generation, from corrupting and depraving them; in short, from overwhelming them with such crimes, that an instance of justice was now rare, but men lived after the manner of the beasts.

But when God saw this, He sent His angels to instruct the race of men, and to protect them from all evil. He gave these a command to abstain from earthly things, lest, being polluted by any taint, they should be deprived of the honour of angels. But that wily accuser, while they tarried among men, allured these also to pleasures, so that they might defile themselves with women. Then, being condemned by the sentence of God, and cast forth on account of their sins, they lost both the name and substance of angels. Thus, having become ministers of the devil, that they might have a solace of their ruin, they betook themselves to the ruining of men, for whose protection they had come.

[Chapter 28] These are the demons, of whom the poets often speak in their poems, whom Hesiod calls the guardians of men. For they so persuaded men by their enticements and deceits, that they believed that the same were gods. In fine, Socrates used to give out that he had a demon as the guardian and director of his life from his first childhood, and that he could do nothing without his assent and command. They attach themselves, therefore, to individuals, and occupy houses under the name of Genii or Penates. To these temples are built, to these libations are daily offered as to the Lares, to these honour is paid as to the averters of evils. These from the beginning, that they might turn away men from the knowledge of the true God, introduced new superstitions and worship of gods. These taught that the memory of dead kings should be consecrated, temples be built, and images made, not that they might lessen the honour of God, or increase their own, which they lost by sinning, but that they might take away life from men, deprive them of the hope of true light, lest men should arrive at that heavenly reward of immortality from which they fell. They also brought to light astrology, and augury, and divination; and though these things are in themselves false, yet they themselves, the authors of evils, so govern and regulate them that they are believed to be true. They also invented the tricks of the magic art, to deceive the eyes. By their aid it comes to pass, that that which is appears not to be, and that which is not appears to be. They themselves invented necromancies, responses, and oracles, to delude the minds of men with lying divination by means of ambiguous issues. They are present in the temples and at all sacrifices; and by the exhibition of some deceitful prodigies, to the surprise of those who are present, they so deceive men, that they believe that a divine power is present in images and statues. They even enter secretly into bodies, as being slight spirits; and they excite diseases in the vitiated limbs, which when appeased with sacrifices and vows they may again remove. They send dreams either full of terror, that they themselves may be invoked, or the issues of which may correspond with the truth, that they may increase the veneration paid to themselves. Sometimes also they put forth something of vengeance against the sacrilegious, that whoever sees it may become more timid and superstitious. Thus by their frauds they have drawn darkness over the human race, that truth might be oppressed, and the name of the supreme and matchless God might be forgotten.

[Chapter 43] But lest by any chance there should be any doubt in your mind why we call Him Jesus Christ, who was born of God before the world, and who was born of man three hundred years ago, I will briefly explain to you the reason. The same person is the son of God and of man. For He was twice born: first of God, in the spirit, before the origin of the world; afterwards in the flesh of man, in the reign of Augustus;

and in connection with this fact is an illustrious and great mystery, in which is contained both the salvation of men and the religion of the Supreme God, and all truth. For when first the accursed and impious worship of gods crept in through the treachery of the demons, then the religion of God remained with the Hebrews alone, who, not by any law, but after the manner of their fathers, observed the worship handed down to them by successive generations, even until the time when they went forth out of Egypt under the leadership of Moses, the first of all the prophets, through whom the law was given to them from God; and they were afterwards called Jews. Therefore they served God, being bound by the chains of the law. But they also, by degrees going astray to profane rites, undertook the worship of strange gods, and, leaving the worship of their father, sacrificed to senseless images. Therefore God sent to them prophets filled with the Divine Spirit, to upbraid them with their sins and proclaim repentance, to threaten them with the vengeance which would follow, and announce that it would come to pass, if they persisted in the same faults, that He would send another as the bearer of a new law; and having removed the ungrateful people from their inheritance, He would assemble to Himself a more faithful people from foreign nations. But they not only persisted in their course, but even slew the messengers themselves. Therefore He condemned them on account of these deeds: nor did He any longer send messengers to a stubborn people; but He sent His own Son, to call all nations to the favour of God. Nor, however, did He shut them out, impious and ungrateful as they were, from the hope of salvation: but He sent Him to them before all others, that if they should by chance obey, they might not lose that which they had received; but if they should refuse to receive their God, then, the heirs being removed, the Gentiles would come into possession. Therefore the supreme Father ordered Him to descend to the earth, and to put on a human body, that, being subject to the sufferings of the flesh, He might teach virtue and patience not only by words, but also by deeds. Therefore He was born a second time as man, of a virgin, without a father, that, as in His first spiritual birth, being born of God alone, He was made a sacred spirit, so in His second and fleshly birth, being born of a mother only, He might become holy flesh, that through Him the flesh, which had become subject to sin, might be freed from destruction.

[Chapter 49] If therefore the Jews have been rejected by God, as the faith due to the sacred writings shows, and the Gentiles, as we see, brought in, and freed from the darkness of this present life and from the chains of demons, it follows that no other hope is proposed to man, unless he shall follow true religion and true wisdom, which is in Christ, and he who is ignorant of Him is always estranged from the truth and from God. Nor let the Jews, or philosophers, flatter themselves respecting the Supreme God. He who has not acknowledged the Son has been unable to acknowledge the Father. This is wisdom, and this is the mystery of the Supreme God. God willed that He should be acknowledged and worshipped through Him. On this account He sent the prophets beforehand to announce His coming, that when the things which had been foretold were fulfilled in Him, then He might be believed by men to be both the Son of God and God. Nor, however, must the opinion be entertained that there are two Gods, for the Father and the Son are one. For since the Father loves the Son, and gives all things to Him, and the Son faithfully obeys the Father, and wills nothing except that which the Father does, it is plain that so close a relationship cannot be separated, so that they should be said to be two in whom there is but one substance, and will, and faith. Therefore the Son is through the Father, and the Father through the Son. One honour is to be given to both, as to one God, and is to be so divided through the worship of the two, that the division itself may be bound by an inseparable bond of union. He will leave nothing to himself, who separates either the Father from the Son, or the Son from the Father.

[Chapter 50] It remains to answer those also, who deem that it was unbecoming and unreasonable that God should be clothed with a mortal body; that He should be in subjection to men; that He should endure insults; that He should even suffer tortures and death. I will speak my sentiments, and I will sum up, as I shall be able, an immense subject in few words. He who teaches anything, ought, as I think, himself to practice what he teaches, that he may compel men to obey. For if he shall not practice them, he will detract from the faith due to his precepts. Therefore there is need of examples, that the precepts which are given may have firmness, and if any one shall prove contumacious, and shall say that they cannot be carried out in practice, the instructor may refute him by actual fact. Therefore a system of teaching cannot be perfect, when it is delivered by words only; but it then becomes perfect, when it is completed by deeds. Since therefore Christ was sent to men as a teacher of virtue, for the perfection of His teaching it was plainly befitting that He should act as well as teach. But if He had not assumed a human body, He would not have been able to practice what He taught—that is, not to be angry, not to desire riches, not to be

inflamed with lust, not to fear pain, to despise death. These things are plainly virtues, but they cannot be done without flesh. Therefore He assumed a body on this account, that, since He taught that the desires of the flesh must be overcome, He might in person first practice it, that no one might allege the frailty of the flesh as an excuse.

[Chapter 53] But they say that they do these things for the defence of their gods. In the first place, if they are gods, and have any power and influence, they have no need of the defence and protection of men, but they manifestly defend themselves. Or how is man able to hope for aid from them, if they are unable to avenge even their own injuries? Therefore it is a vain and foolish thing to wish to be avengers of the gods, except that their distrust is more apparent from this. For he who undertakes the protection of the god whom he worships, admits the worthlessness of that god; but if he worships him on this account, because he thinks him powerful, he ought not to wish to defend him, by whom he himself ought to be defended. We therefore act rightly. For when those defenders of false gods, who are rebellious against the true God, persecute His name in us, we resist not either in deed or in word, but with meekness, and silence, and patience, we endure whatever cruelty is able to contrive against us. For we have confidence in God, from whom we expect that retribution will hereafter follow. Nor is this confidence ungrounded, since we have in some cases heard, and in other cases seen, the miserable ends of all those who have dared to commit this crime. Nor has any one had it in his power to insult God with impunity; but he who has been unwilling to learn by word has learned by his own punishment who is the true God.

I should wish to know, when they compel men to sacrifice against their will, what reasoning they have with themselves, or to whom they make that offering. If it is made to the gods, that is not worship, nor an acceptable sacrifice, which is made by those who are displeasing to them, which is extorted by injury, which is enforced by pain. But if it is done to those whom they compel, it is plainly not a benefit, which any one would not receive, he even prefers rather to die. If it is a good to which you call me, why do you invite me with evil? Why with blows, and not with words? Why not by argument, but by bodily tortures? Whence it is manifest that that is an evil, to which you do not allure me willing, but drag me refusing. What folly is it to wish to consult the good of any one against his will! If any one, under the pressure of evils, attempts to have recourse to death, can you, if you either wrest the sword from his hand, or cut the halter, or drag him away from the precipice, or pour out the poison, boast yourself as the preserver of the man, when he, whom you think that you have preserved, does not thank you, and thinks that you have acted ill towards him, in averting from him the death which he desired, and in not permitting him to reach the end and rest from his labours? For a benefit ought not to be weighed according to the quality of the action, but according to the feelings of him who receives it. Why should you reckon as a benefit that which is an injury to me? Do you wish me to worship your gods, which I consider deadly to myself? If it is a good, I do not envy it. Enjoy your good by yourself. There is no reason why you should wish to succour my error, which I have undertaken by my judgment and inclination. If it is evil, why do you drag me to a participation in evil? Use your own fortune. I prefer to die in the practice of that which is good, than to live in evil.

[Chapter 54] These things may indeed be said with justice. But who will hear, when men of furious and unbridled spirit think that their authority is diminished if there is any freedom in the affairs of men? But it is religion alone in which freedom has placed its dwelling. For it is a matter which is voluntary above all others, nor can necessity be imposed upon any, so as to worship that which he does not wish to worship. Some one may perhaps pretend, he cannot wish it. In short, some, through fear of torments, or overcome by tortures, have assented to detestable sacrifices: they never do that voluntarily which they did from necessity; but when the opportunity is again given to them, and liberty restored, they again betake themselves to God, and appease Him with prayers and tears, repenting not of the will, which they had not, but of the necessity which they endured; and pardon is not denied to those who make satisfaction. What then does he accomplish who pollutes the body, since he cannot change the will?

But, in fact, men of weak understanding, if they have induced any man of spirit to sacrifice to their gods, with incredible alacrity insolently exult, and rejoice, as though they had sent an enemy under the yoke. But if any one, neither frightened by threats nor by tortures, shall have chosen to prefer his faith to his life, cruelty puts forth all its ingenuity against him, plans dreadful and intolerable things; and because they know that death for the cause of God is glorious, and that this is a victory on our side, if, having overcome the torturers, we lay down our life in behalf of the faith and religion, they also themselves strive to conquer us. They do not put us to death, but they search out new and unheard-of tortures, that the frailty of the flesh

may yield to pains, and if it does not yield, they put off further punishment, and apply diligent care to the wounds, that while the scars are yet fresh, a repetition of the torture may inflict more pain; and while they practice this torture upon the innocent, they evidently consider themselves pious, and just, and religious (for they are delighted with such sacrifices to their gods), but they term the others impious and desperate. What perversity is this, that he who is punished, though innocent, should be called desperate and impious, and that the torturer, on the other hand, should be called just and pious!

[Chapter 56] For if justice is the worship of the true God (for what is so just with respect to equity, so pious with respect to honour, so necessary with respect to safety, as to acknowledge God as a parent, to reverence Him as Lord, and to obey His law or precepts?), it follows that the philosophers were ignorant of justice, for they neither acknowledged God Himself, nor observed His worship and law; and on this account they might have been refuted by Carneades, whose disputation was to this effect, that there is no natural justice, and therefore that all animals defended their own interests by the guidance of nature itself, and therefore that justice, if it promotes the advantages of others and neglects its own, is to be called foolishness. But if all people who are possessed of power, and the Romans themselves, who are masters of the whole world, were willing to follow justice, and to restore to every one his property which they have seized by force and arms, they will return to cottages and a condition of want. And if they did this, they might indeed be just, but they must of necessity be considered foolish, who proceed to injure themselves for the advantage of others. Then, if any one should find a man who was through a mistake offering for sale gold as mountain-brass, or silver as lead, and necessity should compel him to buy it, will he conceal his knowledge and buy it for a small sum, or will he rather inform the seller of its value? If he shall inform him, he will manifestly be called just; but he will also be foolish, for conferring an advantage upon another, and injuring himself. But it is easy to judge in a case of injury. What if he shall incur danger of his life, so that it shall be necessary for him either to kill another or to die, what will he do? It may happen that, having suffered shipwreck, he may find some feeble person clinging to a plank; or, his army having been defeated, in his flight he may find a wounded man on horseback: will he thrust the one from the plank, the other from his horse, that he himself may be able to escape? If he shall wish to be just, he will not do it; but he will also be judged foolish, who in sparing the life of another shall lose his own. If he shall do it, he will indeed appear wise, because he will provide for his own interests; but he will also be wicked, because he will commit a wrong.

[Chapter 58] I have spoken of justice, what was its nature. It follows that I show what is true sacrifice to God, what is the most just manner of worshipping Him, lest any one should think that victims, or odours, or precious gifts, are desired by God, who, if He is not subject to hunger, and thirst, and cold, and desire of all earthly things, does not therefore make use of all these things which are presented in temples and to gods of earth; but as corporeal offerings are necessary for corporeal beings, so manifestly an incorporeal sacrifice is necessary for an incorporeal being. But God has no need of those things which He has given to man for his use, since all the earth is under His power: He needs not a temple, since the world is His dwelling; He needs not an image, since He is incomprehensible both to the eyes and to the mind; He needs not earthly lights, for He was able to kindle the light of the sun, with the other stars, for the use of man. What then does God require from man but worship of the mind, which is pure and holy? For those things which are made by the hands, or are outside of man, are senseless, frail, and displeasing. This is true sacrifice, which is brought forth not from the chest but from the heart; not that which is offered by the hand, but by the mind. This is the acceptable victim, which the mind sacrifices of itself. For what do victims bestow? What does incense? What do garments? What does silver? What gold? What precious stones—if there is not a pure mind on the part of the worshipper? Therefore it is justice only which God requires. In this is sacrifice; in this the worship of God, respecting which I must now speak, and show in what works justice must necessarily be contained.

~ Lactantius (c. 240?-c. 325? A.D.), [\*The Epitome of the Divine Institutes\*](#)

~~~~~\*~~~~~

"If I don't *get to be* funny and interesting too, then *what* did we kill all these people and steal all this money for?"

(Oh those million dollar movies and television shows raking in all those big bucks! But enough of *that* -- where's Ben Ladin? Let me at him! [Or is it Kaddafi? Al Qaeda?...?])

~~~~~\*~~~~~

He doesn't. But he *should* (i.e., mind his own business.)

~~~~~\*~~~~~

And you would have me believe, I suppose, he at one time previously was a human being? (Now *that* I find that hard to swallow.)

~~~~~\*~~~~~

I can understand people despairing of faith and hope. But trusting in the devil? *That* I could never understand.

~~~~~\*~~~~~

Everybody's favorite -- the Criminal Maniac.

~~~~~\*~~~~~

As much as we like and usually prefer them, it must not be inferred that Lactantius' arguments are all air-tight. Some are frankly rhetorical; persuasive yes, perhaps, but undeniably subjective and speculative. For instance, the issue of *perpetual* damnation may be open to question and how interpreted. But clearly such a stance on his part is desirable for didactic reasons. In other sections he *could* reasonably be taken to task for being flighty; e.g., his exposition of the apocalypse and future events. Nevertheless and despite this, the greater part and the main points of his arguments will, I believe, upon close examination be found to be essentially sound and solid, if not epistemologically irrefutable. And even when he perhaps overstates his points; it may simply be a matter of fine-tuning, qualifying, and or elaborating on his conclusion in order to get it just or quite right. On others, such as the question raised by the status of evil doers in God's universe and who therefore, wittingly or no, "test" man to make him better; leaves much to be interestingly explored and developed concerning the moral status then of "God's" culprits.

[Chapter 1]...No one favours virtue but he who is able to follow it; but it is not easy for all to follow it: they can do so whom poverty and want have exercised, and made capable of virtue. For if the endurance of evils is virtue, it follows that they are not capable of virtue who have always lived in the enjoyment of good things; because they have never experienced evils, nor can they endure them, through their long-continued use and desire of good things, which alone they know. Thus it comes to pass that the poor and humble, who are unencumbered, more readily believe God than the rich, who are entangled with many hindrances; yea, rather, in chains and fetters they are enslaved to the nod of desire, their mistress, which has ensnared them with inextricable bonds; nor are they able to look up to heaven, since their mind is bent down to the earth, and fixed on the ground. But the way of virtue does not admit those carrying great burthens. The path is very narrow by which justice leads man to heaven; no one can keep this unless he is unencumbered and lightly equipped. For those wealthy men, who are loaded with many and great burthens, proceed along the way of death, which is very broad, since destruction rules with extended sway. The precepts which God gives for justice, and the things which we bring forward under the teaching of God respecting virtue and the truth, are bitter and as poisons to these. And if they shall dare to oppose these things, they must own themselves to be enemies of virtue and justice...

[Chapter 4]... Again, that the other living beings were made for the sake of man, is plain from this, that they are subservient to man, and were given for his protection and service; since, whether they are of the earth or

of the water, they do not perceive the system of the world as man does. We must here reply to the philosophers, and especially to Cicero, who says: "Why should God, when He made all things on our account, make so large a quantity of snakes and vipers? Why should He scatter so many pernicious things by land and by sea?" A very wide subject for discussion, but it must be briefly touched upon, as in passing. Since man is formed of different and opposing elements, soul and body, that is, heaven and earth, that which is slight and that which is perceptible to the senses, that which is eternal and that which is temporal, that which has sensibility and that which is senseless, that which is endued with light and that which is dark, reason itself and necessity require that both good and evil things should be set before man— good things which he may use, and evil things which he may guard against and avoid.

For wisdom has been given to him on this account, that, knowing the nature of good and evil things, he may exercise the force of his reason in seeking the good and avoiding the evil. For because wisdom was not given to the other animals, they were both defended with natural clothing and were armed; but in the place of all these He gave to man that which was most excellent, reason only. Therefore He formed him naked and unarmed, that wisdom might be both his defence and covering. He placed his defence and ornament not without, but within not in the body, but in the heart. Unless, therefore, there were evils which he might guard against, and which he might distinguish from good and useful things, wisdom was not necessary for him. Therefore let Marcus Tullius know that reason was either given to man that he might take fishes on account of his own use, and avoid snakes and vipers for the sake of his own safety; or that good and evil things were set before him on this account, because he had received wisdom, the whole force of which is occupied in distinguishing things good and evil. Great, therefore, and right, and admirable is the force, and reason, and power of man, for whose sake God made the world itself and all things, as many as exist, and gave him so much honour that He set him over all things, since he alone could admire the works of God. Most excellently, therefore, does our Asclepiades, in discussing the providence of the Supreme God in that book which he wrote to me, say: "And on this account any one may with good reason think that the divine providence gave the place nearest to itself to him who was able to understand its arrangement. For that is the sun: who so beholds it as to understand why it is the sun, and what amount of influence it has upon the other parts of the system? This is the heaven, who looks up to it? This is the earth, who inhabits it? This is the sea, who sails upon it? This is fire, who makes use of it?" Therefore the Supreme God did not arrange these things on account of Himself, because He stands in need of nothing, but on account of man, who might fitly make use of them.

[Chapter 5]... For this reason He has given us this present life, that we may either lose that true and eternal life by our vices, or win it by virtue. The *chief* good [my italics] is not contained in this bodily life, since, as it was given to us by divine necessity, so it will again be destroyed by divine necessity. Thus that which has an end does not contain the chief good. But the chief good is contained in that spiritual life which we acquire by ourselves, because it cannot contain evil, or have an end; to which subject nature and the system of the body afford an argument. For other animals incline towards the ground, because they are earthly, and are incapable of immortality, which is from heaven; but man is upright and looks towards heaven, because immortality is proposed to him; which, however, does not come, unless it is given to man by God...

Therefore, because God has set forth virtue before man, although the soul and the body are connected together, yet they are contrary, and oppose one another. The things which are good for the soul are evil to the body, that is, the avoiding of riches, the prohibiting of pleasures, the contempt of pain and death. In like manner, the things which are good for the body are evil to the soul, that is, desire and lust, by which riches are desired, and the enjoyments of various pleasures, by which the soul is weakened and destroyed.

Therefore it is necessary, that the just and wise man should be engaged in all evils, since fortitude is victorious over evils; but the unjust in riches, in honours, in power. For these goods relate to the body, and are earthly; and these men also lead an earthly life, nor are they able to attain to immortality, because they have given themselves up to pleasures which are the enemies of virtue. Therefore this temporal life ought to be subject to that eternal life, as the body is to the soul. Whoever, then, prefers the life of the soul must despise the life of the body; nor will he in any other way be able to strive after that which is highest, unless he shall have despised the things which are lowest. But he who shall have embraced the life of the body, and shall have turned his desires downwards to the earth, is unable to attain to that higher life. But he who prefers to live well for eternity, will live badly for a time, and will be subjected to all troubles and labours as long as he shall be on earth, that he may have divine and heavenly consolation. And he who shall prefer to live well for a time, will live ill to eternity; for he will be condemned by the sentence of God to eternal punishment, because he has preferred earthly to heavenly goods...

Thus God, when He was fixing that which was good, and giving virtue, appointed also their contraries, with which they might contend. If an enemy and a fight be wanting, there is no victory. Take away a contest, and even virtue is nothing. How many are the mutual contests of men, and with what various arts are they carried on! No one, however, would be regarded as surpassing in bravery, swiftness, or excellence, if he had no adversary with whom he might contend. And where victory is wanting, there also glory and the reward of victory must be absent together with it. Therefore, that he might strengthen virtue itself by continual exercise, and might make it perfect from its conflict with evils, He gave both together, because each of the two without the other is unable to retain its force. Therefore there is diversity, on which the whole system of truth depends...

[Chapter 6] Now let us mark the whole argument by a brief definition. The world has been created for this purpose, that we may be born; we are born for this end, that we may acknowledge the Maker of the world and of ourselves— God; we acknowledge Him for this end, that we may worship Him; we worship Him for this end, that we may receive immortality as the reward of our labours, since the worship of God consists of the greatest labours; for this end we are rewarded with immortality, that being made like to the angels, we may serve the Supreme Father and Lord for ever, and may be to all eternity a kingdom to God. This is the sum of all things, this the secret of God, this the mystery of the world, from which they are estranged, who, following present gratification, have devoted themselves to the pursuit of earthly and frail goods, and by means of deadly enjoyments have sunk as it were in mire and mud their souls, which were born for heavenly pursuits...

[Chapter 9]...Moreover, it is no slight proof of immortality that man alone makes use of the heavenly element. For, since the nature of the world consists of two elements which are opposed to one another— fire and water— of which the one is assigned to the heaven, the other to the earth, the other living creatures, because they are of the earth and mortal, make use of the element which is earthly and heavy: man alone makes use of fire, which is an element light, rising upward, and heavenly. But those things which are weighty depress to death, and those which are light elevate to life; because life is on high, and death below. And as there cannot be light without fire, so there cannot be life without light. Therefore fire is the element of light and life; from which it is evident that man who uses it is a partaker of an immortal condition, because that which causes life is familiar to him...But if virtue is not an evil, and acts honourably, inasmuch as it despises vicious and shameful pleasures, and bravely, inasmuch as it neither fears pain nor death, that it may discharge its duty, therefore it must obtain some greater good than those things are which it despises. But when death has been undergone, what further good can be hoped for except immortality?

[Chapter 10] Let us now in turn pass on to those things which are opposed to virtue, that from these also the immortality of the soul may be inferred. All vices are for a time; for they are excited for the present. The impetuosity of anger is appeased when vengeance has been taken; the pleasure of the body puts an end to lust; desire is destroyed either by the full enjoyment of the objects which it seeks, or by the excitement of other affections; ambition, when it has gained the honours which it wished for, loses its strength; likewise the other vices are unable to stand their ground and remain, but they are ended by the very enjoyment which they desire. Therefore they withdraw and return. But virtue is perpetual, without any intermission; nor can he who has once taken it up depart from it. For if it should have any interruption, if we can at any time do without it, vices, which always oppose virtue, will return. Therefore it has not been grasped, if it deserts its post, if at any time it withdraws itself. But when it has established for itself a firm abode, it must necessarily be engaged in every act; nor can it faithfully drive away and put to flight vices, unless it shall fortify with a perpetual guard the breast which it inhabits. Therefore the uninterrupted duration of virtue itself shows that the soul of man, if it has received virtue, remains permanent, because virtue is perpetual, and it is the human mind alone which receives virtue. Since, therefore, vices are contrary to virtue, the whole systems must of necessity differ from and be contrary to each other. Because vices are commotions and perturbations of the soul; virtue, on the contrary, is mildness and tranquillity of mind. Because vices are temporary, and of short duration; virtue is perpetual and constant, and always consistent with itself. Because the fruits of vices, that is, pleasures, equally with themselves, are short and temporary, therefore the fruit and reward of virtue are everlasting. Because the advantage of vices is immediate, therefore that of virtue is future.

Thus it happens that in this life there is no reward of virtue, because virtue itself still exists. For as, when



vices are completed in their performance, pleasure and their rewards follow; so, when virtue has been ended, its reward follows. But virtue is never ended except by death, since its highest office is in the undergoing of death: therefore the reward of virtue is after death. In fine, Cicero, in his *Tusculan Disputations*, perceived, though with doubt, that the chief good does not happen to man except after death. “A man will go,” he says, “with confident spirit, if circumstances shall so happen, to death, in which we have ascertained that there is either the chief good or no evil.” Death, therefore, does not extinguish man, but admits him to the reward of virtue. But he who has contaminated himself, as the same writer says, with vices and crimes, and has been the slave of pleasure, he truly, being condemned, shall suffer eternal punishment, which the sacred writings call the second death, which is both eternal and full of the severest torments. For as two lives are proposed to man, of which the one belongs to the soul, the other to the body; so also two deaths are proposed—one relating to the body, which all must undergo according to nature, the other relating to the soul, which is acquired by wickedness and avoided by virtue. As this life is temporary and has fixed limits, because it belongs to the body; so also death is in like manner temporary and has a fixed end, because it affects the body.

[Chapter 11]...For the soul even in opposition to the body desires the worship of God, which consists in abstinence from desires and lusts, in the enduring of pain, in the contempt of death. From which it is credible that the soul does not perish, but is separated from the body, because the body can do nothing without the soul, but the soul can do many and great things without the body. Why should I mention that those things which are visible to the eyes, and capable of being touched by the hand, cannot be eternal, because they admit of external violence; but those things which neither come under the touch nor under the sight, but are apparent only in their force and method and effect, are eternal because they suffer no violence from without? But if the body is mortal on this account, because it is equally open to the sight and to the touch, therefore the soul is immortal for this reason, because it can be neither touched nor seen.

[Chapter 12] Now let us refute the arguments of those who maintain the opposite opinions, which Lucretius has related in his third book. Since, he says, the soul is born together with the body, it must necessarily die with the body. But the two cases are not similar. For the body is solid, and capable of being grasped both by the eyes and the hand; but the soul is slight, and eluding the touch and sight. The body is formed from the earth, and made firm; the soul has in it nothing concrete, nothing of earthly weight, as Plato maintained. For it could not have such great force, such great skill, such great rapidity, unless it derived its origin from heaven. The body, therefore, since it is made up of a ponderous and corruptible element, and is tangible and visible, is corrupted and dies; nor is it able to repel violence, because it comes under the sight and under the touch; but the soul, which by its slowness avoids all touch, can be dissolved by no attack. Therefore, although they are joined and connected together from birth, and the one which is formed of earthly material is, as it were, the vessel of the other, which is drawn out from heavenly fineness, when any violence has separated the two, which separation is called death, then each returns into its own nature; that which was of earth is resolved into earth; that which is of heavenly breath remains fixed, and flourishes always, since the divine spirit is everlasting. In fine, the same Lucretius, forgetting what he asserted, and what dogma he defended, wrote these verses: —

“That also which before was from the earth passes back into the earth, and that which was sent from the borders of ether is carried again by the quarters of heaven.”

...For it is not the soul that becomes senseless when the body fails, but it is the body which becomes senseless when the soul takes its departure, because it draws all sensibility with it. But since the soul by its presence gives sensibility to the body, and causes it to live, it is impossible that it should not live and perceive by itself, since it is in itself both consciousness and life. For as to that which says,

“But if our mind were immortal, it would not when dying complain so much of its dissolution as it would rejoice in passing abroad and quitting its vesture like a snake,”

I never saw any one who complained of his dissolution in death; but he perhaps had seen some Epicurean philosophizing even in death, and with his latest breath discoursing about his dissolution.

How can it be known whether he feels that he is in a state of dissolution, or that he is being set free from the body, when his tongue grows dumb at his departure? For as long as he perceives and has the power of speech, he is not yet dissolved; when he has suffered dissolution, he is now unable either to perceive or to speak, so that either he is not yet able to complain of his dissolution, or he is no longer able. But, it is said, he understands before he undergoes dissolution, that he must undergo it. Why should I mention that we see many of the dying, not complaining that they are undergoing dissolution, but testifying that they are passing out, and setting forth on their journey and walking? And they signify this by gesture, or if they still are able, they express it also by their voice. From which it is evident that it is not a dissolution which takes place, but a separation; and this shows that the soul continues to exist...

Now let us mark the whole argument by a brief definition. The world has been created for this purpose, that we may be born; we are born for this end, that we may acknowledge the Maker of the world and of ourselves— God; we acknowledge Him for this end, that we may worship Him; we worship Him for this end, that we may receive immortality as the reward of our labours, since the worship of God consists of the greatest labours; for this end we are rewarded with immortality, that being made like to the angels, we may serve the Supreme Father and Lord for ever, and may be to all eternity a kingdom to God. This is the sum of all things, this the secret of God, this the mystery of the world, from which they are estranged, who, following present gratification, have devoted themselves to the pursuit of earthly and frail goods, and by means of deadly enjoyments have sunk as it were in mire and mud their souls, which were born for heavenly pursuits...

~ Lactantius (c. 240?-c. 325? A.D.), [\*Divine Institutes, Book VII\*](#)

~~~~~\*~~~~~

Analytically speaking, "Many" necessarily supposes or requires "One," yet One does not require the Many. Empirically, on the other hand, both Many and One are taken as assumed givens and that are inseparable. Likewise, it could be said, the Empirical assumes the Analytical, but the Analytical does not, strictly speaking, require the Empirical -- unless *perhaps* on the faintest level of sensation or perception imaginable.

~~~~~\*~~~~~

Though there are instances which are rare exceptions, in war, there is no gain without a calculated and willing loss, and all military *victory* requires the deliberate and wilfull sacrifice of ourselves and or a fellow.

~~~~~\*~~~~~

Sometime in your life you blame the government, the church , lawyers, etc. But it is not government, church, or the legal profession, it is *dishonest and irrational* government church, etc. that's the problem. Take for instance Psychology. Of itself it is a legitimate and bona fide area of study and science. And yet as practiced by (probably) most, it is essentially an inept and or fraudulent profession; since, in its case, it does not formally recognize the existence, potential presence, and resultant effect of spirit people on some, if not overwhelmingly much, human mis-behavior. But you see is Psychology or Psychologists that are at fault? No, merely some of the latter who are incompetent and or bad otherwise.

~~~~~\*~~~~~

Common sense would seem to suggest that there must, after all, be grades or levels of virtue and piety; not unlike, say, standings in a sport or ranks in the military. For this reason, there may be more pardonable instances when it is not necessary to be too hard on yourself for not *always* being as *good* as you know you ought to be; that is, at least and as long as you keep striving in good conscience the vast majority and rest of the time.

[Chapter 1]...For they have no knowledge of anything except the earth, and they estimate good and evil things by the perception and pleasure of the body alone. And as they judge of religion according to its pleasure, so also they arrange the acts of their whole life. And since they have turned away once for all from the contemplation of the heaven, and have made that heavenly faculty the slave of the body, they give the reins to their lusts, as though they were about to bear away pleasure with themselves, which they hasten to enjoy at every moment; whereas the soul ought to employ the service of the body, and not the body to make use of the service of the soul. The same men judge riches to be the greatest good. And if they cannot obtain them by good practices, they endeavour to obtain them by evil practices; they deceive, they carry off by violence, they plunder, they lie in wait, they deny on oath; in short, they have no consideration or regard for anything, if only they can glitter with gold, and shine conspicuous with plate, with jewels, and with garments, can spend riches upon their greedy appetite, and always walk attended with crowds of slaves through the people compelled to give way. Thus devoting themselves to the service of pleasures, they extinguish the force and vigour of the mind; and when they especially think that they are alive, they are hastening with the greatest precipitation to death. For, as we showed in the second book, the soul is concerned with heaven, the body with the earth. They who neglect the goods of the soul, and seek those of the body, are engaged with darkness and death, which belong to the earth and to the body, because life and light are from heaven; and they who are without this, by serving the body, are far removed from the understanding of divine things. The same blindness everywhere oppresses the wretched men; for as they know not who is the true God, so they know not what constitutes true worship.

[Chapter 4]...But the end of this way is as follows: When they have reached the point from which there is now no return, it is so suddenly removed, together with all its beauty, that no one is able to foresee the fraud before that he falls headlong into a deep abyss. For whoever is captivated by the appearance of present goods, and occupied with the pursuit and enjoyment of these, shall not have foreseen the things which are about to follow after death, and shall have turned aside from God; he truly will be cast down to hell, and be condemned to eternal punishment.

But that heavenly way is set forth as difficult and hilly, or rough with dreadful thorns, or entangled with stones jutting out; so that every one must walk with the greatest labour and wearing of the feet, and with great precautions against falling. In this he has placed justice, temperance, patience, faith, chastity, self-restraint, concord, knowledge, truth, wisdom, and the other virtues; but together with these, poverty, ignominy, labour, pain, and all kinds of hardship. For whoever has extended his hope beyond the present, and chosen better things, will be without these earthly goods, that, being lightly equipped and without impediment, he may overcome the difficulty of the way. For it is impossible for him who has surrounded himself with royal pomp, or loaded himself with riches, either to enter upon or to persevere in these difficulties. And from this it is understood that it is easier for the wicked and the unrighteous to succeed in their desires, because their road is downward and on the decline; but that it is difficult for the good to attain to their wishes, because they walk along a difficult and steep path. Therefore the righteous man, since he has entered upon a hard and rugged way, must be an object of contempt, derision, and hatred. For all whom desire or pleasure drags headlong, envy him who has been able to attain to virtue, and take it ill that any one possesses that which they themselves do not possess. Therefore he will be poor, humble, ignoble, subject to injury, and yet enduring all things which are grievous; and if he shall continue his patience unceasingly to that last step and end, the crown of virtue will be given to him, and he will be rewarded by God with immortality for the labours which he has endured in life for the sake of righteousness...

[Chapter 6]...Whoever, then, has gained for his country these goods -- as they themselves call them -- that is, who by the overthrow of cities and the destruction of nations has filled the treasury with money, has taken lands and enriched his country-men -- he is extolled with praises to the heaven: in him there is said to be the greatest and perfect virtue. And this is the error not only of the people and the ignorant, but also of philosophers, who even give precepts for injustice, lest folly and wickedness should be wanting in discipline and authority. Therefore, when they are speaking of the duties relating to warfare, all that discourse is accommodated neither to justice nor to true virtue, but to this life and to civil institutions; and that this is not justice the matter itself declares, and Cicero has testified. "But we," he says, "are not in possession of the real and life-like figure of true law and genuine justice, we have nothing but delineations

and sketches; and I wish that we followed even these, for they are taken from the excellent copies made by nature and truth.” It is then a delineation and a sketch which they thought to be justice. But what of wisdom? Does not the same man confess that it has no existence in philosophers? “Nor,” he says, “when Fabricius or Aristides is called just, is an example of justice sought from these as from a wise man; for none of these is wise in the sense in which we wish the truly wise to be understood. Nor were they who are esteemed and called wise, Marcus Cato and Caius Lælius, actually wise, nor those well-known seven; but from their constant practice of the 'middle duties,' they bore a certain likeness and appearance of wise men.” If therefore wisdom is taken away from the philosophers by their own confession, and justice is taken away from those who are regarded as just, it follows that all those descriptions of virtue must be false, because no one can know what true virtue is but he who is just and wise. But no one is just and wise but he whom God has instructed with heavenly precepts.

[Chapter 9] The first head of this law is, to know God Himself, to obey Him alone, to worship Him alone. For he cannot maintain the character of a man who is ignorant of God, the parent of his soul: which is the greatest impiety. For this ignorance causes him to serve other gods, and no greater crime than this can be committed. Hence there is now so easy a step to wickedness through ignorance of the truth and of the chief good; since God, from the knowledge of whom he shrinks, is Himself the fountain of goodness. Or if he shall wish to follow the justice of God, yet, being ignorant of the divine law, he embraces the laws of his own country as true justice, though they were clearly devised not by justice, but by utility. For why is it that there are different and various laws among all people, but that each nation has enacted for itself that which it deemed useful for its own affairs? But how greatly utility differs from justice the Roman people themselves teach, who, by proclaiming war through the Fecials, and by inflicting injuries according to legal forms, by always desiring and carrying off the property of other, have gained for themselves the possession of the whole world. But these persons think themselves just if they do nothing against their own laws; which may be even ascribed to fear, if they abstain from crimes through dread of present punishment. But let us grant that they do that naturally, or, as the philosopher says, of their own accord, which they are compelled to do by the laws. Will they therefore be just, because they obey the institutions of men, who may themselves have erred, or have been unjust?— as it was with the framers of the twelve tables, who certainly promoted the public advantage according to the condition of the times. Civil law is one thing, which varies everywhere according to customs; but justice is another thing, which God has set forth to all as uniform and simple: and he who is ignorant of God must also be ignorant of justice. But let us suppose it possible that any one, by natural and innate goodness, should gain true virtues, such a man as we have heard that Cimon was at Athens, who both gave alms to the needy, and entertained the poor, and clothed the naked; yet, when that one thing which is of the greatest importance is wanting— the acknowledgment of God— then all those good things are superfluous and empty, so that in pursuing them he has laboured in vain. For all his justice will resemble a human body which has no head, in which, although all the limbs are in their proper position, and figure, and proportion, yet, since that is wanting which is the chief thing of all, it is destitute both of life and of all sensation. Therefore those limbs have only the shape of limbs, but admit of no use, as much so as a head without a body; and he resembles this who is not without the knowledge of God, but yet lives unjustly. For he has that only which is of the greatest importance; but he has it to no purpose, since he is destitute of the virtues, as it were, of limbs. Therefore, that the body may be alive, and capable of sensation, both the knowledge of God is necessary, as it were the head, and all the virtues, as it were the body. Thus there will exist a perfect and living man; but, however, the whole substance is in the head [In retrospect, Lactantius might have also stated "heart"]; and although this cannot exist in the absence of all, it may exist in the absence of some. And it will be an imperfect and faulty animal, but yet it will be alive, as he who knows God and yet sins in some respect. For God pardons sins. And thus it is possible to live without some of the limbs, but it is by no means possible to live without a head. This is the reason why the philosophers, though they may be naturally good, yet have no knowledge and no intelligence. All their learning and virtue is without a head, because they are ignorant of God, who is the Head of virtue and knowledge; and he who is ignorant of Him, though he may see, is blind; though he may hear, is deaf; though he may speak, is dumb. But when he shall know the Creator and Parent of all things, then he will both see, and hear, and speak. For he begins to have a head, in which all the senses are placed, that is, the eyes, and ears, and tongue. For assuredly he sees who has beheld with the eyes of his mind the truth in which God is, or God in whom the truth is; he hears, who imprints on his heart the divine words and life-giving precepts; he speaks, who, in discussing heavenly things, relates the virtue and majesty of the surpassing God...

[Chapter 10]...On account of this relationship of brotherhood, God teaches us never to do evil, but always good. And He also prescribes in what this doing good consists: in affording aid to those who are oppressed and in difficulty, and in bestowing food on those who are destitute. For God, since He is kind, wished us to be a social animal. Therefore, in the case of other men, we ought to think of ourselves. We do not deserve to be set free in our own dangers, if we do not succour others; we do not deserve assistance, if we refuse to render it. There are no precepts of philosophers to this purport, inasmuch as they, being captivated by the appearance of false virtue, have taken away mercy from man, and while they wish to heal, have corrupted. And though they generally admit that the mutual participation of human society is to be retained, they entirely separate themselves from it by the harshness of their inhuman virtue. This error, therefore, is also to be refuted, of those who think that nothing is to be bestowed on any one. They have introduced not one origin only, and cause of building a city; but some relate that those men who were first born from the earth, when they passed a wandering life among the woods and plains, and were not united by any mutual bond of speech or justice, but had leaves and grass for their beds, and caves and grottos for their dwellings, were a prey to the beasts and stronger animals. Then, that those who had either escaped, having been torn, or had seen their neighbours torn, being admonished of their own danger, had recourse to other men, implored protection, and at first made their wishes known by nods; then that they tried the beginnings of conversation, and by attaching names to each object, by degrees completed the system of speech. But when they saw that numbers themselves were not safe against the beasts, they began also to build towns, either that they might make their nightly repose safe, or that they might ward off the incursions and attacks of beasts, not by fighting, but by interposing barriers.

...These things appeared to others senseless, as they really were; and they said that the cause of their coming together was not the tearing of wild beasts, but rather the very feeling of humanity itself; and that therefore they collected themselves together, because the nature of men avoided solitude, and was desirous of communion and society. The discrepancy between them is not great; since the causes are different, the fact is the same. Each might have been true, because there is no direct opposition. But, however, neither is by any means true, because men were not born from the ground throughout the world, as though sprung from the teeth of some dragon, as the poets relate; but one man was formed by God, and from that one man all the earth was filled with the human race, in the same way as again took place after the deluge, which they certainly cannot deny. Therefore no assembling together of this kind took place at the beginning; and that there were never men on the earth who could not speak except those who were infants, every one who is possessed of sense will understand. Let us suppose, however, that these things are true which idle and foolish old men vainly say, that we may refute them especially by their own feelings and arguments. If men were collected together on this account, that they might protect their weakness by mutual help, therefore we must succour man, who needs help. [Here Lactantius introduces one of the earliest expositions of the the notion of the "social contract" (made famous by Locke and Rousseau.)] For, since men entered into and contracted fellowship with men for the sake of protection, either to violate or not to preserve that compact which was entered into among men from the commencement of their origin, is to be considered as the greatest impiety. For he who withdraws himself from affording assistance must also of necessity withdraw himself from receiving it; for he who refuses his aid to another thinks that he stands in need of the aid of none. But he who withdraws and separates himself from the body at large, must live not after the custom of men, but after the manner of wild beasts. But if this cannot be done, the bond of human society is by all means to be retained, because man can in no way live without man. But the preservation of society is a mutual sharing of kind offices; that is, the affording help, that we may be able to receive it. But if, as those others assert, the assembling together of men has been caused on account of humanity itself, man ought undoubtedly to recognise man. But if those ignorant and as yet uncivilized men did this, and that, when the practice of speaking was not yet established, what must we think ought to be done by men who are polished, and connected together by interchange of conversation and all business, who, being accustomed to the society of men, cannot endure solitude?

~ Lactantius (c. 240?-c. 325? A.D.), [\*Divine Institutes\*, Book VI](#)

~~~~~\*~~~~~

Do they persist in hiding out and being anonymous; while appropriating to themselves exorbitant wealth and or privilege? If so then they are shameful and disgraceful. If they shameful and disgraceful, they are therefore not divine.

~~~~~\*~~~~~

Premature aging is (or is the result of) merely living for a long time in what should only have been a temporary rut.

~~~~~\*~~~~~

If intelligent people like Bill Gates and (as we currently hear, the late) Steve Jobs are the ones who founded high-tech, billion-dollar computer giants like Microsoft and Apple, who then are all these shallow and intellectually vacuous dumbbells who now control those companies? ("Halo," for example, a raunchy, suped-up noise and violence video game, is presently supposed to be one of Microsoft's flagship software products.)

~~~~~\*~~~~~

He supposed to know what's best for everyone, and yet can't and isn't able to sell anything (unless *perhaps* it's something stolen or acquired from an unwilling other.)

~~~~~\*~~~~~

By his stripes we are healed. (It's not what you think. I'm talking about William Shatner.)

~~~~~\*~~~~~

An awesome, mighty, and galvanizing force that empowers and rewards virtue. But how, *consistent with wisdom*, is virtue to be empowered and rewarded in this life (leave aside the next?) Granted, we do or would have our *own* ideas and surmises on the subject, and yet are such ideas and surmises *wise*?

~~~~~\*~~~~~

Earlier we had questioned why some Church Fathers were so harsh on the classical philosophers? In fact, Lactantius is prepared for this objection and, in Books V and VI of his *Divine Institutes*, lists, we should note, at least two pressing reasons for this:

1. Educated fellow Christians have been known to relapse owing to the misguided influence of the followers of philosophy.
2. Philosophy offers no heart or head to the body, and in consequence inevitably leads to polytheism.

[Chapter 10]...What! can any one imagine that there was any virtue in him who was fired with madness as stubble, and, forgetful of the shade of his father, by whom he was entreated, was unable to curb his wrath? He was therefore by no means pious who not only slew the unresisting, but even suppliants. Here some one will say: What then, or where, or of what character is piety? Truly it is among those who are ignorant of wars, who maintain concord with all, who are friendly even to their enemies, who love all men as brethren, who know how to restrain their anger, and to soothe every passion of the mind with calm government. How great a mist, therefore, how great a cloud of darkness and errors, has over-spread the breasts of men who, when they think themselves especially pious, then become especially impious? For the more religiously they honour those earthly images, so much the more wicked are they towards the name of the true divinity. And therefore they are often harassed with greater evils as the reward of their impiety; and because they know not the cause of these evils, the blame is altogether ascribed to fortune, and the philosophy of Epicurus finds a place, who thinks that nothing extends to the gods, and that they are neither influenced by favour nor moved by anger, because they often see their despisers happy, and their worshippers in misery. And this happens on this account, because when they seem to be religious and naturally good, they are

believed to deserve nothing of that kind which they often suffer. However, they console themselves by accusing fortune; nor do they perceive that if she had any existence, she would never injure her worshippers. Piety of this kind is therefore deservedly followed by punishment; and the deity offended with the wickedness of men who are depraved in their religious worship, punishes them with heavy misfortune; who, although they live with holiness in the greatest faith and innocence, yet because they worship gods whose impious and profane rites are an abomination to the true God, are estranged from justice and the name of true piety. Nor is it difficult to show why the worshippers of the gods cannot be good and just. For how shall they abstain from the shedding of blood who worship bloodthirsty deities, Mars and Bellona? Or how shall they spare their parents who worship Jupiter, who drove out his father? Or how shall they spare their own infants who worship Saturnus? How shall they uphold chastity who worship a goddess who is naked, and an adulteress, and who prostitutes herself as it were among the gods? How shall they withhold themselves from plunder and frauds who are acquainted with the thefts of Mercurius, who teaches that to deceive is not the part of fraud, but of cleverness? How shall they restrain their lusts who worship Jupiter, Hercules, Liber, Apollo, and the others, whose adulteries and debaucheries with men and women are not only known to the learned, but are even set forth in the theatres, and made the subject of songs, so that they are notorious to all? Among these things is it possible for men to be just, who, although they were naturally good, would be trained to injustice by the very gods themselves? For, that you may propitiate the god whom you worship, there is need of those things with which you know that he is pleased and delighted. Thus it comes to pass that the god fashions the life of his worshippers according to the character of his own will, since the most religious worship is to imitate.

[Chapter 15]...The other part of justice, therefore, is equity; and it is plain that I am not speaking of the equity of judging well, though this also is praiseworthy in a just man, but of making himself equal to others, which Cicero calls equability. For God, who produces and gives breath to men, willed that all should be equal, that is, equally matched. He has imposed on all the same condition of living; He has produced all to wisdom; He has promised immortality to all; no one is cut off from His heavenly benefits. For as He distributes to all alike His one light, sends forth His fountains to all, supplies food, and gives the most pleasant rest of sleep; so He bestows on all equity and virtue. In His sight no one is a slave, no one a master; for if all have the same Father, by an equal right we are all children. No one is poor in the sight of God, but he who is without justice; no one is rich, but he who is full of virtues; no one, in short, is excellent, but he who has been good and innocent; no one is most renowned, but he who has abundantly performed works of mercy; no one is most perfect, but he who has filled all the steps of virtue. Therefore neither the Romans nor the Greeks could possess justice, because they had men differing from one another by many degrees, from the poor to the rich, from the humble to the powerful; in short, from private persons to the highest authorities of kings. For where all are not equally matched, there is not equity; and inequality of itself excludes justice, the whole force of which consists in this, that it makes those equal who have by an equal lot arrived at the condition of this life.

[Chapter 21]...But we, on the contrary, do not require that any one should be compelled, whether he is willing or unwilling, to worship our God, who is the God of all men; nor are we angry if any one does not worship Him. For we trust in the majesty of Him who has power to avenge contempt shown towards Himself, as also He has power to avenge the calamities and injuries inflicted on His servants. And therefore, when we suffer such impious things, we do not resist even in word; but we remit vengeance to God, not as they act who would have it appear that they are defenders of their gods, and rage without restraint against those who do not worship them. From which it may be understood how it is not good to worship their gods, since men ought to have been led to that which is good by good, and not by evil; but because this is evil, even its office is destitute of good.

[Chapter 22]...We must also give a reason for this, that no error may remain. For this is especially the cause why it is thought that religion has not the power of God, because men are influenced by the appearance of earthly and present goods, which in no way have reference to the care of the mind; and because they see that the righteous are without these goods, and that the unrighteous abound in them, they both judge that the worship of God is worthless, in which they do not see these things contained, and they imagine that the rites of other gods are true, since their worshippers enjoy riches and honours and kingdoms. But they who are of this opinion do not attentively consider the power and method of man, which consists altogether in

the mind, and not in the body. For they see nothing more than is seen, namely the body; and because this is to be seen and handled, it is weak, frail, and mortal; and to this belong all those goods which are their desire and admiration, wealth, honours, and governments, since they bring pleasures to the body, and therefore are as liable to decay as the body itself. But the soul, in which alone man consists since it is not exposed to the sight of the eyes, and its goods cannot be seen, for they are placed in virtue only, must therefore be as firm, and constant, and lasting as virtue itself, in which the good of the soul consists.
~ Lactantius (c. 240?-c. 325? A.D.), [*Divine Institutes, Book V*](#)

~~~~~\*~~~~~

It's a wonder, is it not? He spends millions and millions of dollars on films, tv shows, commercials, and other advertising trying to be humorous and yet has never succeeded in actually being funny even once. Oh well, it's evidently the same idea as "he gets to be interesting *too*;" only in this instance he *gets* to be funny too -- just one more of the many prerogatives of being a filthy rich criminal.

~~~~~\*~~~~~

THE FRIEND OF COMMON SENSE,
or
Hell Refuted.

In the course of your life you have or will encountered many if not all of the arguments of Hell enumerated below. Although not disposed at the moment to address these at length, we'll at least mention a suggested reply or two.

What is physical is most real.

Response: The physical requires harmony and order just like anything else in order to insure its stability and survival. Therefore, assuming the premise, order and harmony are at least as necessary as anything physical in order for something to qualify as most real.

It's size that matters most.

Response: See "[Principle of Least Action](#)"

What matters is girls and money without those you are nothing.

Response: And yet one can have girls and money and still be *worse* than nothing.

When it comes to deciding what is real, what matters most is what most people think.

Response: Not if most people are uninformed and or irrational.

One person's Reasoning, when you get right down to it, is just as good as anybody else's. Therefore quality of reasoning is irrelevant.

Response: A very convenient excuse for someone who isn't rational or very rational to start with.

Because some people are fakes and are successful; all people who are successful are really fakes.

Response: Again and similarly, a convenient argument for someone without talent and ability.

Control what people think and you control reality.

Response: This assumes, and probably wrongly, that someone does not already control what you think.

Virtue and mercy must at last forgive, but the devil can beat people up; therefore the devil is stronger and has greater authority with people than virtue and mercy.

Response: This is only true of and for people who are willing to surrender their soul over *to* the devil.

Let them invent and make; we then will later steal, and if need be kill, in order to have what they invent and make.

Response: But what happens when then there is no one left to kill or steal from?

Throw the devil a bone now and then and he will preserve and protect or at least not harm you.

Response: This conclusion flies in the face of *all* actual experience, and the truth is we have never seen it *really* work even once -- in all of history -- for any of these people (who believe such.)

All these others (i.e., common folk and dumb people) now do things demonistically; so I suppose God would abandon them to Hell just so he could save elitists like you -- I don't believe it!

Response: And yet the sort of person who uses this argument thinks nothing of slaughtering poor animals.

Bears have fangs, sharks teeth, etc., therefore God wanted man and the animals to kill each other and one another.

Response: When animals do kill it is for bare subsistence. How then do you inflate this to justify your having a billion dollars?

~~~~~\*~~~~~

Everyone (that is, with any intelligence) agrees that they don't like and don't want to have anything to do with him. Where, however, we all (in one way or other) differ is in how best to get rid of and or keep him at a goodly distance.

~~~~~\*~~~~~

Can you imagine or conceive of religion without spirit people? Or else accept or condone an idea of religion where spirit people do not occupy a particularly central and governing role in human affairs? (If so, why? If not, why not?)

~~~~~\*~~~~~

There's enough here to keep us happy forever. But not enough, unfortunately, to keep the very bad out for all that very long.

~~~~~\*~~~~~

The key to cutting through to the essence of all major questions respecting morals and religion is honesty or the lack thereof. It is openness and honesty which are the touchstone or litmus test of truth, and once it is determined who is open and who is honest, and who isn't, determinations of (relative) good versus evil become ninety percent or more easier to make. Likewise, until honesty and openness are taken into account and measured, difficult questions of morals and theology almost invariably become a blur and that oftentimes leave us doubting faith and morals to begin with. In looking back on centuries of the history of the church, how easy it has been to twist and distort morals and theology when the would be preacher is not explicitly obligated to be open or honest; while being too casually granted by his listeners the privilege of dissembling and or discussion constricting -- albeit seemingly well-meaning -- rhetoric.

Without lies and secrecy, almighty crime is rendered ten times more feeble; get at who is lying (or at least most lying) and who is most keeping secrets and all fog as to guilt and error are largely, if not entirely, removed and dissipated.

Where such applies, find out who is a liar and or who is keeping secrets, and you find out who is and who isn't of God; at the same time by doing so, all fears, confusions and uncertainties as to morals and religion can and will be largely if not entirely lifted.

Just as the *philosophes* used "Reason" to (supposedly) knock sense into the Scholastics; so it seems Lactantius uses "Christianity" to cudgel *his* philosophical forefathers. (Though presumably some Church Fathers would respond by saying the classical philosophers "cudgeled" their forefathers, namely men of God and sacred scripture from the Near East.)

Needless to say, the fault here lies neither with Christianity nor Reason, and while we may find errors in classical philosophy or in the Scholastics; such ought not require mocking, parricidal hatred and ridicule of whomever is seen as intellectually culpable or deficient. Why did such as who were scurrilous reject outright? Rather than sift out the bad and build from what remained of the good? Where they did not, possibly this was because they were more of lies and murder than they were genuinely of love and truth. They could intellectually frame and construct the idea of higher good, but perhaps and in a given instance were little able to provide their vision with sufficient heart and spiritual substance.

[Chapter 9.] ...it is not the world which is to be contemplated by the eye, for each is a body; but it is God who is to be contemplated by the soul: for God, being Himself immortal, willed that the soul also should be everlasting. But the contemplation of God is the reverence and worship of the common Parent of mankind. And if the philosophers were destitute of this, and in their ignorance of divine things prostrated themselves to the earth, we must suppose that Anaxagoras neither beheld the heaven nor the sun, though he said that he was born that he might behold them. The object proposed to man is therefore plain and easy, if he is wise; and to it especially belongs humanity. For what is humanity itself, but justice? What is justice, but piety? And piety is nothing else than the recognition of God as a parent.

[Chapter 10.]...he acknowledges God, who, as it were, calls to mind the source from which he is sprung. Those philosophers, therefore, who wish to free the mind from all fear, take away even religion, and thus deprive man of his peculiar and surpassing good, which is distinct from living uprightly, and from everything connected with man, because God, who made all living creatures subject to man, also made man subject to Himself. What reason is there why they should also maintain that the mind is to be turned in the same direction to which the countenance is raised? For if we must look to the heaven, it is undoubtedly for no other reason than on account of religion; if religion is taken away, we have nothing to do with the heaven. Therefore we must either look in that direction or bend down to the earth. We are not able to bend down to the earth, even if we should wish, since our posture is upright. We must therefore look up to the heaven, to which the nature of the body calls us. And if it is admitted that this must be done, it must either be done with this view, that we may devote ourselves to religion, or that we may know the nature of the heavenly objects. But we cannot by any means know the nature of the heavenly objects, because nothing of that kind can be found out by reflection, as I have before shown. We must therefore devote ourselves to religion, and he who does not undertake this prostrates himself to the ground, and, imitating the life of the brutes, abdicates the office of man. Therefore the ignorant are more wise; for although they err in choosing religion, yet they remember their own nature and condition.

[Chapter 11]...Let us therefore seek something which is held forth to all [as the good]. Is it virtue? It cannot be denied that virtue is a good, and undoubtedly a good for all men. But if it cannot be happy because its power and nature consist in the endurance of evil, it assuredly is not the chief good. Let us seek something else. But nothing can be found more beautiful than virtue, nothing more worthy of a wise man. For if vices are to be avoided on account of their deformity, virtue is therefore to be desired on account of its beauty. What then? Can it be that that which is admitted to be good and honourable should be requited with no reward, and be so unproductive as to procure no advantage from itself? That great labour and difficulty and struggling against evils with which this life is filled, must of necessity produce some great good. But what shall we say that it is? Pleasure? But nothing that is base can arise from that which is honourable. Shall we say that it is riches? Or commands? But these things are frail and uncertain. Is it glory? Or honour? Or a lasting name? But all these things are not contained in virtue itself, but depend upon the opinion and judgment of others. For virtue is often hated and visited with evil. But the good which arises from it ought

to be so closely united with it as to be incapable of being separated or disunited from it; and it cannot appear to be the chief good in any other way than if it belongs peculiarly to virtue, and is such that nothing can be added to it or taken from it. Why should I say that the duties of virtue consist in the despising of all these things? For not to long for, or desire, or love pleasures, riches, dominions, and honours, and all those things which are esteemed as goods, as others do overpowered by desire, that assuredly is virtue. Therefore it effects something else more sublime and excellent; nor does anything struggle against these present goods but that which longs for greater and truer things. Let us not despair of being able to find it, if we turn our thoughts in all directions; for no slight or trifling rewards are sought.

[Chapter 12.] ...The chief good, therefore, is found to be immortality alone, which pertains to no other animal or body; nor can it happen to any one without the virtue of knowledge, that is, without the knowledge of God and justice. And how true and right is the seeking for this, the very desire of this life shows: for although it be but temporary, and most full of labour, yet it is sought and desired by all; for both old men and boys, kings and those of the lowest station, in fine, wise as well as foolish, desire this. Of such value, as it seemed to Anaxagoras, is the contemplation of the heaven and the light itself, that men willingly undergo any miseries on this account. Since, therefore, this short and laborious life, by the general consent not only of men, but also of other animals, is considered a great good, it is manifest that it becomes also a very great and perfect good if it is without an end and free from all evil. In short, there never would have been any one who would despise this life, however short it is, or undergo death, unless through the hope of a longer life. For those who voluntarily offered themselves to death for the safety of their countrymen, as Menœceus did at Thebes, Codrus at Athens, Curtius and the two Mures at Rome, would never have preferred death to the advantages of life, unless they had thought that they should attain to immortality through the estimation of their countrymen; and although they were ignorant of the life of immortality, yet the reality itself did not escape their notice. For if virtue despises opulence and riches because they are frail, and pleasures because they are of brief continuance, it therefore despises a life which is frail and brief, that it may obtain one which is substantial and lasting. Therefore reflection itself, advancing by regular order, and weighing everything, leads us to that excellent and surpassing good, on account of which we are born. And if philosophers had thus acted, if they had not preferred obstinately to maintain that which they had once apprehended, they would undoubtedly have arrived at this truth, as I have lately shown. And if this was not the part of those who extinguish the heavenly souls together with the body, yet those who discuss the immortality of the soul ought to have understood that virtue is set before us on this account, that, lusts having been subdued, and the desire of earthly things overcome, our souls, pure and victorious, may return to God, that is, to their original source. For it is on this account that we alone of living creatures are raised to the sight of the heaven, that we may believe that our chief good is in the highest place. Therefore we alone receive religion, that we may know from this source that the spirit of man is not mortal, since it longs for and acknowledges God, who is immortal.

Therefore, of all the philosophers, those who have embraced either knowledge or virtue as the chief good, have kept the way of truth, but have not arrived at perfection. For these are the two things which together make up that which is sought for. Knowledge causes us to know by what means and to what end we must attain; virtue causes us to attain to it. The one without the other is of no avail; for from knowledge arises virtue, and from virtue the chief good is produced. Therefore a happy life, which philosophers have always sought, and still do seek, has no existence either in the worship of the gods or in philosophy; and on this account they were unable to find it, because they did not seek the highest good in the highest place, but in the lowest. For what is the highest but heaven, and God, from whom the soul has its origin? And what is the lowest but the earth, from which the body is made? Therefore, although some philosophers have assigned the chief good, not to the body, but to the soul, yet, inasmuch as they have referred it to this life, which has its ending with the body, they have gone back to the body, to which the whole of this time which is passed on earth has reference. Therefore it was not without reason that they did not attain to the highest good; for whatever looks to the body only, and is without immortality, must necessarily be the lowest. Therefore happiness does not fall to the condition of man in that manner in which philosophers thought; but it so falls to him, not that he should then be happy, when he lives in the body, which must undoubtedly be corrupted in order to its dissolution; but then, when, the soul being freed from intercourse with the body, he lives in the spirit only. In this one thing alone can we be happy in this life, if we appear to be unhappy; if, avoiding the enticements of pleasures, and giving ourselves to the service of virtue only, we live in all labours and miseries, which are the means of exercising and strengthening virtue; if, in short, we keep to that rugged and difficult path which has been opened for us to happiness. The chief good therefore which

makes men happy cannot exist, unless it be in that religion and doctrine to which is annexed the hope of immortality.

~ Lactantius (c. 240?-c. 325? A.D.), [Divine Institutes, Book III](#)

~~~~~\*~~~~~

"Say, when *did* he last mind his own business anyway? Sometime in the 2nd century, wasn't it?"

~~~~~\*~~~~~

"Poe gave Lippard credit for rescuing him from the streets on several occasions. He was more reserved about Lippard's artistic merits; possibly Poe's own artistic standards were too high to admit praise of Lippard's writing. This is ironic, because everything we generally associate with Poe was even more intense in Lippard's style."

~ [Wikipedia article on George Lippard](#)

Is "George Lippard" a hoax, or in some measure a hoax? I ask this because I find no reference to him in any books of my own library on American literature, and yet he is touted as, for his day, an influential writer of prominent standing. As well, his avowed patriotism, on perusing "his" writings, strikes me as rather phony; garbed as it is in so much affected bombast and very unconvincing sentimentalism. Observe as well, he was purportedly a person of high ideals but achieved phenomenal monetary success as an author of lurid, sensational, and mocking fiction. Hmmm...

See also George Lippard on [ebay](#)

~~~~~\*~~~~~

Time was, and not so long ago, you simply would *avoid* the Noid. Now it seems that if you don't formally deal or otherwise associate yourself with him you are permitted neither to do business or, for that matter, live your life.

~~~~~\*~~~~~

"What *you* want is what *we say* you want." (No! Never! Never!)

~~~~~\*~~~~~

Time and again you read on YouTube's or amazon.com's comments sections, with respect to, say, some music or film, remarks like "they don't make them like this anymore" or "the stuff they put out these days (i.e., by comparison) is a lot of junk," or "why don't they write songs (or make movies) like this any more?" This (as described by commentators) deplorable condition of culture, entertainment, and the arts is not due to unavoidable Hegelian or Darwinian determinism but because criminals and witchcraft people have effectively taken over everything, and they are the ones producing the music and putting out the films. And to further compound matters, many people take this state of things as being either unavoidable or normal; when it truth it isn't and or needn't be. The main problem is that these crooks in charge are merely dumb dupes of spirit people and it is the spirit people who are actually running things -- certainly when you get right down to it. In order then to adequately remove the crooks, it is necessary to get at the spirit people, and in order to do that it must be permissible and be possible to talk about and discuss them in an intelligent and scientific manner. Until then and otherwise, the mere ousting of the "crooks" (assuming that of itself were possible) will never truly get at the actual root of what is most wrong.

~~~~~\*~~~~~

Ultimately, the wisest judge, among other traits that might be named, is he who loves most and reasons best.

~~~~~\*~~~~~

You know how in the day, way back when, it was all right for a white person to murder a Black, an Indian, or a Chinese and little risk getting in trouble for it? Today it's the same thing, only the victims are *all* races, colors and creeds; and the privilege in question of getting away with murder goes to spirit people and, if need be, their hench-people also. After all, how can you prosecute persons who it isn't even permitted to discuss?

~~~~~\*~~~~~

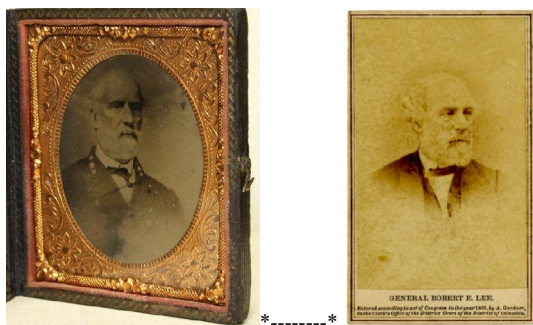
"Yes, Virginia, we can say that after all...there is a Count Dracula."

~~~~~\*~~~~~

Having dealt with them as much and as long as I have all these many years, I am all the more convinced and certain that you should view *no* spirit person as really any greater or any more important than any given regular (flesh and blood) person is or might be. True, they might put on a show to make themselves seem larger than life; just as, say, the Roman Emperors did. But underneath it all is just this person, a created being; howsoever brilliant, powerful, talented, or whatever. And just as you would have no trouble, in your own mind and viewpoint, cutting down to size someone you don't like -- regardless of how famous or powerful -- so you can just as easily do, if and as need be, with any spirit person, including "Satan," "Zeus," or whomever you might think of. Take for example the malignant spirit person I myself am and have to contend with. He needs a gang, money, technology, etc. to deal with me -- and yet there are and will be those who think he is divine or something like divine. And yet remove his vast wealth, his staff, his machinery, etc., and he is, after all, far, far less, and far more mortal and powerless than such others assume him to be.

~~~~~\*~~~~~

Is it real or is it Phil Tucker? If real, when was it taken? Who took it? The one on the right is an authentic Lee in 1866 by Alexander Gardner. If my suspicions prove correct, what would be their motive? *To* (like an idle, useless, big baby) *get attention*.



~~~~~\*~~~~~

In posting these excerpts I would not have you infer that I always concur with a given Church Father whom I otherwise express an agreement with. For instance, and as I have mentioned before, they (be they Church Father, forger/impersonator, or *other*) are *sometimes* distorting and irresponsible in their treatment and surveys of ancient philosophers. And in addition to using philosophy when and as it suits them, a number

show a pronounced proclivity and fondness for, if not idol worship of, classical rhetoric and traditional courtroom argument (including the most disgraceful insertion of personal invectives and rancor) in discussing matters of faith and theology. Though this sort of hypocrisy and these sorts of tactics, as politics, *may* have been pardonable in their day, readers should be careful to not blindly ignore such defects now. Nor are the modern editors of these volumes of Church Fathers themselves above dogmatic pettiness and small minded prejudice; one of them, I believe Bishop Coxe, speaks of poor Porphry with unChristian disdain and vituperation -- as if *Porphry* was a dangerous threat to Christendom! Which brings up another point. On what basis did such Church Fathers come to think philosophers had much or any influence over more than a few people in any case (such that they required explicit censure and continued ridicule?)

-----

[Chapter 18] Some one will say, Why then does God permit these things to be done, and not apply a remedy to such disastrous errors? That evils may be at variance with good; that vices may be opposed to virtues; that He may have some whom He may punish, and others whom He may honour. For He has determined at the last times to pass judgment on the living and the dead, concerning which judgment I shall speak in the last book. He delays, therefore, until the end of the times shall come, when He may pour out His wrath with heavenly power and might, as

“Prophecies of pious seers  
Ring terror in the ‘wildered ears.’”

But now He suffers men to err, and to be impious even towards Himself, just, and mild, and patient as He is. For it is impossible that He in whom is perfect excellence should not also be of perfect patience...

...In the third place, because the spirits which preside over the religious rites themselves, being condemned and cast off by God, wallow over the earth, who not only are unable to afford any advantage to their worshippers, since the power of all things is in the hands of one alone, but even destroy them with deadly attractions and errors; since this is their daily business, to involve men in darkness, that the true God may not be sought by them. Therefore they are not to be worshipped, because they lie under the sentence of God. For it is a very great crime to devote one's self to the power of those whom, if you follow righteousness, you are able to excel in power, and to drive out and put to flight by adjuration of the divine name. But if it appears that these religious rites are vain in so many ways as I have shown, it is manifest that those who either make prayers to the dead, or venerate the earth, or make over their souls to unclean spirits, do not act as becomes men, and that they will suffer punishment for their impiety and guilt, who, rebelling against God, the Father of the human race, have undertaken inexpiable rites, and violated every sacred law.

[Chapter 19] Whoever, therefore, is anxious to observe the obligations to which man is liable, and to maintain a regard for his nature, let him raise himself from the ground, and, with mind lifted up, let him direct his eyes to heaven: let him not seek God under his feet, nor dig up from his footprints an object of veneration, for whatever lies beneath man must necessarily be inferior to man; but let him seek it aloft, let him seek it in the highest place: for nothing can be greater than man, except that which is above man. But God is greater than man: therefore He is above, and not below; nor is He to be sought in the lowest, but rather in the highest region. Wherefore it is undoubted that there is no religion wherever there is an image. For if religion consists of divine things, and there is nothing divine except in heavenly things; it follows that images are without religion, because there can be nothing heavenly in that which is made from the earth. And this, indeed, may be plain to a wise man from the very name. For whatever is an imitation, that must of necessity be false; nor can anything receive the name of a true object which counterfeits the truth by deception and imitation. But if all imitation is not particularly a serious matter, but as it were a sport and jest, then there is no religion in images, but a mimicry of religion. That which is true is therefore to be preferred to all things which are false; earthly things are to be trampled upon, that we may obtain heavenly things. For this is the state of the case, that whosoever shall prostrate his soul, which has its origin from heaven, to the shades beneath, and the lowest things, must fall to that place to which he has cast himself. Therefore he ought to be mindful of his nature and condition, and always to strive and aim at things above.

And whoever shall do this, he will be judged altogether wise, he just, he a man: he, in short, will be judged worthy of heaven whom his Parent will recognise not as abject, nor cast down to the earth after the manner of the beasts, but rather standing and upright as He made him...

~ Lactantius (c. 240?-c. 325? A.D.), [\*Divine Institutes\*, Book II](#)

~~~~~\*~~~~~

"If they won't buy what I put up for sale,* then it doesn't seem fair to me that people should be permitted to buy what you are selling." (Therefore, he won't let you sell it.)

* And they don't.

~~~~~\*~~~~~

These things will end up costing him far more than he is in his right mind to appreciate.

~~~~~\*~~~~~

There is a great line in the somewhat surreal and bizarre spaghetti western "Twice a Judas" (1969), starring Klaus Kinski I watched the other day. Dying from a gunshot wound, one of the characters, an elderly drunken doctor, says (or in effect says) "The bullet burns worse than the whiskey."

~~~~~\*~~~~~

Everyone and everything, at best, is only good for a day. Only in God are they good forever.

~~~~~\*~~~~~

Oftentimes the most pernicious villain is disappointed would-be philanthropist who, being deceived into ludicrous self-importance by a devil bestowing great powers on him, comes to trust brute strength rather and more so than wisdom, probity and virtue.

~~~~~\*~~~~~

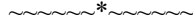
An accusing devil, needless to say, is himself no moralist, but rather one who uses morals to serve the ends of evil.

~~~~~\*~~~~~

The WTC and Pentagon attacks? For my money they were, at their root, merely pyrotechnic movies produced by witchcraft people; designed to divert attention from the dramatic take over of this country and this country's businesses from within by some of the same people who control the mass media, including now the internet. Certainly such persons possess the requisite rottenness, duplicity, and insatiable penchant for crass sensationalism. (I would include here a photo of the 1995 draping over of the Empire State Building by Microsoft, but can't, despite the famous nature of the event and prolonged searching on my part, locate one. Though I could, I suppose, come up with an appropriate clip from the movie "Independence Day.")

~~~~~\*~~~~~

There is no Hell, only hells.



(Note. The following, as doubtless some of you will recognize on reading it, is -- as they say -- great stuff.)

[Chapter 5] But let us leave the testimony of prophets, lest a proof derived from those who are universally disbelieved should appear insufficient. Let us come to authors, and for the demonstration of the truth let us cite as witnesses those very persons whom they are accustomed to make use of against us—I mean poets and philosophers. From these we cannot fail in proving the unity of God; not that they had ascertained the truth, but that the force of the truth itself is so great, that no one can be so blind as not to see the divine brightness presenting itself to his eyes. The poets, therefore, however much they adorned the gods in their poems, and amplified their exploits with the highest praises, yet very frequently confess that all things are held together and governed by one spirit or mind. Orpheus, who is the most ancient of the poets, and coeval with the gods themselves—since it is reported that he sailed among the Argonauts together with the sons of Tyndarus and Hercules,—speaks of the true and great God as the first-born, because nothing was produced before Him, but all things sprung from Him. He also calls Him Phanes because when as yet there was nothing He first appeared and came forth from the infinite. And since he was unable to conceive in his mind the origin and nature of this Being, he said that He was born from the boundless air: “The first-born, Phaethon, son of the extended air;” for he had nothing more to say. He affirms that this Being is the Parent of all the gods, on whose account He framed the heaven, and provided for His children that they might have a habitation and place of abode in common: “He built for immortals an imperishable home.” Thus, under the guidance of nature and reason, he understood that there was a power of surpassing greatness which framed heaven and earth. For he could not say that Jupiter was the author of all things, since he was born from Saturn; nor could he say that Saturn himself was their author, since it was reported that he was produced from the heaven; but he did not venture to set up the heaven as the primeval god, because he saw that it was an element of the universe, and must itself have had an author. This consideration led him to that first-born god, to whom he assigns and gives the first place.

Homer was able to give us no information relating to the truth, for he wrote of human rather than divine things. Hesiod was able, for he comprised in the work of one book the generation of the gods; but yet he gave us no information, for he took his commencement not from God the Creator, but from chaos, which is a confused mass of rude and unarranged matter; whereas he ought first to have explained from what source, at what time, and in what manner, chaos itself had begun to exist or to have consistency. Without doubt, as all things were placed in order, arranged, and made by some artificer, so matter itself must of necessity have been formed by some being. Who, then, made it except God, to whose power all things are subject? But he shrinks from admitting this, while he dreads the unknown truth. For, as he wished it to appear, it was by the inspiration of the Muses that he poured forth that song on Helicon; but he had come after previous meditation and preparation.

Maro [i.e., Vergil] was the first of our poets to approach the truth, who thus speaks respecting the highest God, whom he calls Mind and Spirit: —

“Know first, the heaven, the earth, the main,  
The moon's pale orb, the starry train,  
Are nourished by a Soul,  
A Spirit, whose celestial flame  
Glows in each member of the frame,  
And stirs the mighty whole.”

And lest any one should happen to be ignorant what that Spirit was which had so much power, he has declared it in another place, saying: “For the Deity pervades all lands, the tracts of sea and depth of heaven; the flocks, the herds, and men, and all the race of beasts, each at its birth, derive their slender lives from Him.”

Ovid also, in the beginning of his remarkable work, without any disguising of the name, admits that the universe was arranged by God, whom he calls the Framer of the world, the Artificer of all things. But if either Orpheus or these poets of our country had always maintained what they perceived under the guidance of nature, they would have comprehended the truth, and gained the same learning which we follow.



But thus far of the poets. Let us come to the philosophers, whose authority is of greater weight, and their judgment more to be relied on, because they are believed to have paid attention, not to matters of fiction, but to the investigation of the truth. Thales of Miletus, who was one of the number of the seven wise men, and who is said to have been the first of all to inquire respecting natural causes, said that water was the element from which all things were produced, and that God was the mind which formed all things from water. Thus he placed the material of all things in moisture; he fixed the beginning and cause of their production in God. Pythagoras thus defined the being of God, “as a soul passing to and fro, and diffused through all parts of the universe, and through all nature, from which all living creatures which are produced derive their life.” Anaxagoras said that God was an infinite mind, which moves by its own power.

Antisthenes maintained that the gods of the people were many, but that the God of nature was one only; that is, the Fabricator of the whole universe. Cleanthes and Anaximenes assert that the air is the chief deity; and to this opinion our poet has assented: “Then almighty father Æther descends in fertile showers into the bosom of his joyous spouse; and great himself, mingling with her great body, nourishes all her offspring.” Chrysippus speaks of God as a natural power endowed with divine reason, and sometimes as a divine necessity. Zeno also speaks of Him as a divine and natural law. The opinion of all these, however uncertain it is, has reference to one point—to their agreement in the existence of one providence. For whether it be nature, or æther, or reason, or mind, or a fatal necessity, or a divine law, or if you term it anything else, it is the same which is called by us God. Nor does the diversity of titles prove an obstacle, since by their very signification they all refer to one object. Aristotle, although he is at variance with himself, and both utters and holds sentiments opposed to one another, yet upon the whole bears witness that one Mind presides over the universe. Plato, who is judged the wisest of all, plainly and openly maintains the rule of one God; nor does he name Him Æther, or Reason, or Nature, but, as He truly is, God, and that this universe, so perfect and wonderful, was fabricated by Him. And Cicero, following and imitating him in many instances, frequently acknowledges God, and calls Him supreme, in those books which he wrote on the subject of laws; and he adduces proof that the universe is governed by Him, when he argues respecting the nature of the gods in this way: “Nothing is superior to God: the world must therefore be governed by Him. Therefore God is obedient or subject to no nature; consequently He Himself governs all nature.” But what God Himself is he defines in his Consolation: “Nor can God Himself, as He is comprehended by us, be comprehended in any other way than as a mind free and unrestrained, far removed from all mortal materiality, perceiving and moving all things.”

How often, also, does Annaeus Seneca, who was the keenest Stoic of the Romans, follow up with deserved praise the supreme Deity! For when he was discussing the subject of premature death, he said “You do not understand the authority and majesty of your Judge, the Ruler of the world, and the God of heaven and of all gods, on whom those deities which we separately worship and honour are dependent.” Also in his Exhortations: “This Being, when He was laying the first foundations of the most beautiful fabric, and was commencing this work, than which nature has known nothing greater or better, that all things might serve their own rulers, although He had spread Himself out through the whole body, yet He produced gods as ministers of His kingdom.” And how many other things like to our own writers did he speak on the subject of God! But these things I put off for the present, because they are more suited to other parts of the subject. At present it is enough to demonstrate that men of the highest genius touched upon the truth, and almost grasped it, had not custom, infatuated by false opinions, carried them back; by which custom they both deemed that there were other gods, and believed that those things which God made for the use of man, as though they were endowed with perception, were to be held and worshipped as gods.

[Chapter 11] ...Is it possible, then, for Jupiter to lose his kingdom as his father lost it? It is so undoubtedly...

[Chapter 15.] And this Cicero teaches in his treatise on the Nature of the Gods, saying “But the life of men and common intercourse led to the exalting to heaven by fame and goodwill men who were distinguished by their benefits. On this account Hercules, on this Castor and Pollux, Aeculapius and Liber” were ranked with the gods. And in another passage: “And in most states it may be understood, that for the sake of exciting valour, or that the men most distinguished for bravery might more readily encounter danger on account of the state, their memory was consecrated with the honour paid to the immortal gods.” It was doubtless on this account that the Romans consecrated their Cæsars, and the Moors their kings. Thus by degrees religious honours began to be paid to them; while those who had known them, first instructed their own children and grandchildren, and afterwards all their posterity, in the practice of this rite. And yet these

great kings, on account of the celebrity of their name, were honoured in all provinces.

But separate people privately honoured the founders of their nation or city with the highest veneration, whether they were men distinguished for bravery, or women admirable for chastity; as the Egyptians honoured Isis, the Moors Juba, the Macedonians Cabirus, the Carthaginians Uranus, the Latins Faunus, the Sabines Sancus, the Romans Quirinus. In the same manner truly Athens worshipped Minerva, Samos Juno, Paphos Venus, Lemnos Vulcan, Naxos Liber, and Delos Apollo. And thus various sacred rites have been undertaken among different peoples and countries, inasmuch as men desire to show gratitude to their princes, and cannot find out other honours which they may confer upon the dead. Moreover, the piety of their successors contributed in a great degree to the error; for, in order that they might appear to be born from a divine origin, they paid divine honours to their parents, and ordered that they should be paid by others....

Marcus Tullius [Cicero], who was not only an accomplished orator, but also a philosopher, since he alone was an imitator of Plato, in that treatise in which he consoled himself concerning the death of his daughter, did not hesitate to say that those gods who were publicly worshipped were men. And this testimony of his ought to be esteemed the more weighty, because he held the priesthood of the augurs, and testifies that he worships and venerates the same gods. And thus within the compass of a few verses he has presented us with two facts. For while he declared his intention of consecrating the image of his daughter in the same manner in which they were consecrated by the ancients, he both taught that they were dead, and showed the origin of a vain superstition. "Since, in truth," he says, "we see many men and women among the number of the gods, and venerate their shrines, held in the greatest honour in cities and in the country, let us assent to the wisdom of those to whose talents and inventions we owe it that life is altogether adorned with laws and institutions, and established on a firm basis. And if any living being was worthy of being consecrated, assuredly it was this. If the offspring of Cadmus, or Amphitryon, or Tyndarus, was worthy of being extolled by fame to the heaven, the same honour ought undoubtedly to be appropriated to her. And this indeed I will do; and with the approbation of the gods, I will place you the best and most learned of all women in their assembly, and will consecrate you to the estimation of all men."...

~ Lactantius (c. 240?-c. 325? A.D.), [\*Divine Institutes, Book I\*](#)

~~~~~\*~~~~~

They copy or at any rate try to copy something or someone but cannot adequately succeed at duplicating it, and this because they don't know or understand the spirit of the thing; not to mention the *false* spirit that possesses themselves. "Anybody can be a star," they say, "and we can prove it" (i.e., by making "anyone" a star.) But and though they've tried very hard to, they don't prove it, and this person who they tried to force, fool, or manipulate into being a star clearly is not one. (True, with proper training, schooling, care, and or inspiration they might have been, but as it is, etc.)

~~~~~\*~~~~~

It's been over eighteen years, and my hitherto masked and hidden adversaries, can they face me yet? No. And they are permitted their billion. Well, I beat them didn't I? I beat their mind control and their terrorism, didn't I? If they whom I beat get a billion, how about my getting a million? Otherwise, what good are they that they should continue to be so babied and privileged? What good is it letting them have untold sums of wealth, when I who was alone, and who was denied help by the government, police, and church in the face of their relentless and violent criminal onslaught, and who materially had nothing defeated them (again with respect to their mind control and satanic scare tactics, if not politically?)

*Later.* By the way, and for those who might be curious, what did the forces of the *Dark Knight* have available to them in this siege of Fort Joseph Skatey? Take a look.

\* Hooligans advantages

- a. Brain torture radios (running non-stop.)
- b. Ghosts, demons, and a wizard acting as master of ceremonies.
- c. Regular (flesh and blood) hoodlums, vandals, hackers.
- d. Nazi-scientist type technicians, for poisoning and infecting diseases.

- e. Effectively unlimited expense account.
- f. The advantage of surprise.
- g. Regular staff to work for them.
- h. Wisdom of the Ages and supposedly advanced intelligence which they so arrogantly pride themselves on.
- i. Infesting my houses with ants and rodents -- neither of which had precedent or was ever a problem in this house *except* within the last four years (which house I have occupied for fifteen.) And with respect to rats, a number of separate instances of their appearing (after being previously removed) occurred over the span of years; with on two different occasions the rats being so cunning as to eat into my car's radiator hose -- thus causing me to have to take it to the shop for expensive repair.

\* My disadvantages.

- a. No money compared to them.
- b. Ghosts, demons, and a wizard acting as master of ceremonies; including assorted and sundry witchcraft brand tortures and violence; i.e., involving spirit people.
- c. Physically disabled by their cumulative and incessant physical and emotional assault *and* battery.
- d. Effectively isolated by their bribing, frightening, deceiving, and, otherwise strong-arming others.
- e. Blatantly illegal interference with and obstruction of my e-mail, phone, postal mail, and websites.

And yet who now does the government, by its indifference if not its overt support, still back as a winner? And with such pitiful lack of sound judgment, is it any wonder they can't possibly address, let alone solve, much or any formidable and pressing problems elsewhere? (Surprise, surprise...)

~~~~~\*~~~~~

(Note the Sky Saxon style choreography in the first video.)

See: <http://www.youtube.com/watch?v=A4o8L15jeJE>

See: <http://www.youtube.com/watch?v=yG6V2OV1kXA>

["The Monkees---(I'm Not Your) Steppin' Stone / Daydream Believer--Live Fox Theatre Detroit 2011-06-23"] and ["Monkees 45Th Anniversary Tour. (Tacoma, Wa July 8,2011) "She"" -- "Words" live]

~~~~~\*~~~~~

I don't say you *do* mind your own business. On the contrary, what I say is you *don't* mind your own business.

(Similarly: "I don't say he is playing with a full deck, etc...")

~~~~~\*~~~~~

Autocratic spirit people like to create the illusion that their involvement and presence is necessary or desirable. Yet in truth, they are *the* curse of life; not least of which because they would set up their own authority as above and superior to basic morals and honest reasoning. And it is their influence, more than any other, that prompts so many, whether directly or indirectly, to be so untrustworthy, dissembling, and flagrantly irrational. They are the ones who brand intellect as something proud and selfish; while pretending as if ignorance necessarily implies innocence. It is they who corrupt and mislead people in religious matters. It is they who incite the cruelest and worst violence. It is they who empower the good-for-nothings you can't avoid encountering in business and the ordinary walks of life who possess such vast wealth and public influence over the rest of us. So don't tell me about job creation, terrorists, health care,

etc. Get rid of Hell and raw evil, which is what overlording, busy body and conniving spirit people are, and that will ultimately take care of and solve 90% of all problems of a serious nature.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=VIAED8jng5k>

["BTO (Randy Bachman) - Takin' Care of Business" -- w/ Wolfman Jack]

~~~~~\*~~~~~

The lost sequel to the book of Job tells the story of Satan himself going through all those troubles he inflicted on Job -- only ten times worse.

~~~~~\*~~~~~

In their idleness and uselessness, spirit people can perform tremendous marvels and wonders -- indeed, leading some to (foolishly) believe they are an ineluctable part of our destiny.

~~~~~\*~~~~~

He imparted to me the (purported) secret knowledge; though neither before or after the fact do or did I ever welcome him doing so.

Note. The magician was relating and intimating to me when I was half asleep this past night that Blakeley and the *Wasp* were not actually lost at sea but whisked away (apparently by their own consent) to ? (some sort of paradise, an island?) While the idea intrigued and may even (though outlandish and far fetched it seems) be true, this is one good example of how and when one shouldn't listen to spirit people; at least not without granting them in advance your explicit permission to "speak" to you. Granted, in a given instance, what they have to impart may be of interest, but it is wrong to encourage them, and you are better off doing without than to rely on them for important information -- and regardless of whether or not what they say is accurate. Unfortunately, sadly, and needless to say, however, there are not a few who are not so scrupulous in rejecting such unsolicited and probably untrustworthy communications.

~~~~~\*~~~~~

There is no blame in being sick -- unless you're in show business or entertainment (in which case get well first before going on stage or screen.)

~~~~~\*~~~~~



I came across the above while browsing and it struck me as a good psychological rendering of how the (previously mentioned here) "Speelburg" character sees himself.

~~~~~\*~~~~~

"Sammy Brady -- I shouldda known you were the one behind all this."

*What it means.* There is a little schemer in all of us (including many young women) that wants to be unscrupulously greedy and stab our best friend in the back to get what we want.

~~~~~\*~~~~~

Take a snapshot of a mind in despair. Take a look at the picture; then examine what's there.

~~~~~\*~~~~~

From the long term view, rational truth and honesty would do infinitely more for the health of the sickly than any amount of money and so-called research.

~~~~~\*~~~~~

13. But it is not enough that you limit the gods by forms:— you even confine them to the human figure, and with even less decency enclose them in earthly bodies. What shall we say then? That the gods have a head modelled with perfect symmetry, bound fast by sinews to the back and breast, and that, to allow the necessary bending of the neck, it is supported by combinations of vertebrae, and by an osseous foundation? But if we believe this to be true, it follows that they have ears also, pierced by crooked windings; rolling eyeballs, overshadowed by the edges of the eyebrows; a nose, placed as a channel, through which waste fluids and a current of air might easily pass; teeth to masticate food, of three kinds, and adapted to three services; hands to do their work, moving easily by means of joints, fingers, and flexible elbows; feet to support their bodies, regulate their steps, and prompt the first motions in walking. But if the gods bear these things which are seen, it is fitting that they should bear those also which the skin conceals under the framework of the ribs, and the membranes enclosing the viscera; windpipes, stomachs, spleens, lungs, bladders, livers, the long-entwined intestines, and the veins of purple blood, joined with the air-passages, coursing through the whole viscera.

~ Arnobius of Sicca (?-c. 330 A.D.), [*Against the Heathen, Book 3*](#)

~~~~~\*~~~~~

In all seriousness, who frightens or disturbs you more? Alleged Middle East terrorists? Or the people who make films like "Killer Elite"?

See: <http://www.youtube.com/watch?v=8F1wrDsUqYc>

["Killer Elite (2011) Movie Theatrical Trailer HD - Robert De Niro Clive Owen Jason Statham"]

*Later Note.* You see the one to go after on this point really are the spirit people. *They* are the real big shots in all this, but who are permitted to remain concealed behind some dummy (like, for example, the producer/director of "Killer Elite"); while declared to be immune to investigation and prosecution, supposedly, by and on the basis of divine and benevolent religion. This is why, you understand, that of late I call the creator and or lord of spirit people "Statham" -- that is, one big, untouchable *tough guy* (and who feigns superiority and supreme indifference.) "But must not the creator of such spirit people be God Himself?" I for my part fail to see why it is necessary to assume such a thing; anymore than it is necessary to assume "God" concocted "The Great Train Robbery" or the St. Valentine's Day Massacre.

~~~~~\*~~~~~

Slime (formerly "Time") Magazine kicks some terrorist butt...



~~~~~\*~~~~~

I never cease to be dazzled by the sixties (and equally and no less appalled at how wretched and miserable the present decade comes across by comparison.) Even when the script is bad, the acting less-than, the songs mediocre, or the jokes terrible, the decade seemed to gild with heaven *almost* everyone and everything it touched -- at least for and during those years. Take for example the Disney film "Happiest Millionaire" (1967). Although the performances, dancing, and cinematography are good, just about everything else *isn't*. Yet to watch clips of this film -- just look how it glows! This scene, with Lesely Ann Warren and John Davidson, is, reportedly by some, the best number in the picture. The song itself is pretty so-so. But it has a very nice look, don't you think?

See: <http://www.youtube.com/watch?v=pWVaQsuweyE&feature=related>

["John Davidson & Lesley Ann Warren - 'Bout Time'"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=VBTSolLzZ3-U&feature=related>

["Count Basie - Splanky"]

~~~~~\*~~~~~

He who gets a girl with a demon gets a demon with the girl (with never a moment's real privacy.)

~~~~~\*~~~~~

Abuse and mistreatment of animals comes from and originates with spirit people's abuse and mistreatment of regular (flesh and blood) people, and which spirit people say "do not question what we do -- for God's (or god's) view of things is much grander than what you are capable of conceiving." Likewise "Wait on God's greater reward" he declares -- while rifling through your things and filling his pockets with them *now*. This is what the philosophes would sometimes protest as being wrong with religion, but of course it wasn't actually religion that was at fault but rather spirit people telling people that they (i.e., the spirit person) knew God (and Heaven) or were themselves authorized representatives religion.

~~~~~\*~~~~~

A word of explanation: "Jerry Seinfeld" is "Speelburg's" idea of the magician being funny. So that when and if Seinfeld is mentioned, it is not Jerry Seinfeld really that is being referred to, but the magician (being "funny.")

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=K8FaE9lhDIU&feature=player_embedded

["Duke Ellington Orchestra, in "Afro Bossa", Tv Show, 1965."]

~~~~~\*~~~~~

It is not possible to be shamed by people who cannot even face you. (So don't be.)

~~~~~\*~~~~~

Right (or honest and rational) religion, among its other benefits that might be enumerated, gives us, when sensibly practiced and loyally adhered to over time, a proper focus for devotion, and in the process develops and enhances our powers of devotion to their potentially highest pitch or peak. This is no small blessing; because devotion, as in say steadfast love, conscientious caring, and self-discipline, can and do apply to family, friendship, community, country, work, one's profession -- and the more a person *devotedly* loves in these areas, the more dramatically improved and strengthened will be the individual and collective quality of life in all of them.

~~~~~\*~~~~~



"I don't want to be *alone*, Sherman, *and you can't make me!*"

This is why, in other words, he does and has to do the "wrong thing" so badly, and why it is necessary for him to be a million-billionaire. (It's so stupid it's unbelievable.)

~~~~~\*~~~~~

(Upon reading *The Age of Voltaire* and *Rousseau and Revolution*) Egotistical romance and women and sex at all cost are inexcusably childish and immature sorts of attitudes, and are what, on reflection and in retrospect, made much of the French Enlightenment so shallow, sophomoric, and hypocritical.

~~~~~\*~~~~~

"Sure, it was easy enough for Jesus to suffer and go through those things. After all his Father was God."

Yes, but as God's son, at least his word and promise is good.

~~~~~\*~~~~~

You cannot say that God created the Frankenstein monster -- therefore God did *not* create *everything*.

~~~~~\*~~~~~

Of course the world doesn't center and revolve around him. But being the master of illusion, who can't he fool?

~~~~~\*~~~~~

17. And yet, O you great worshippers and priests of the deities, why, as you assert that those most holy gods are enraged at Christian communities, do you not likewise perceive, do you not see what base feelings, what unseemly frenzies, you attribute to your deities? For, to be angry, what else is it than to be insane, to rave, to be urged to the lust of vengeance, and to revel in the troubles of another's grief, through the madness of a savage disposition? Your great gods, then, know, are subject to and feel that which wild beasts, which monstrous brutes experience, which the deadly plant natrix contains in its poisoned roots. That nature which is superior to others, and which is based on the firm foundation of unwavering virtue, experiences, as you allege, the instability which is in man, the faults which are in the animals of earth. And what therefore follows of necessity, but that from their eyes flashes dart, flames burst forth, a panting breast emits a hurried breathing from their mouth, and by reason of their burning words their parched lips become pale?

18. But if this that you say is true—if it has been tested and thoroughly ascertained both that the gods boil with rage, and that an impulse of this kind agitates the divinities with excitement, on the one hand they are not immortal, and on the other they are not to be reckoned as at all partaking of divinity. For wherever, as the philosophers hold, there is any agitation, there of necessity passion must exist. Where passion is situated, it is reasonable that mental excitement follow. Where there is mental excitement, there grief and sorrow exist. Where grief and sorrow exist, there is already room for weakening and decay; and if these two harass them, extinction is at hand, viz. death, which ends all things, and takes away life from every sentient being.

19. Moreover, in this way you represent them as not only unstable and excitable, but, what all agree is far removed from the character of deity, as unfair in their dealings, as wrong-doers, and, in fine, as possessing positively no amount of even moderate fairness. For what is a greater wrong than to be angry with some, and to injure others, to complain of human beings, and to ravage the harmless grain crops, to hate the Christian name, and to ruin the worshippers of Christ with every kind of loss?

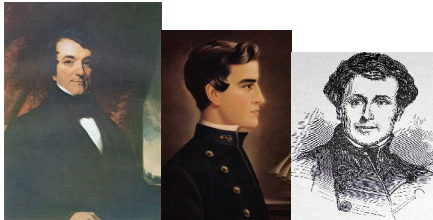
63. What are these hidden and unseen mysteries, you will say, which neither men can know, nor those even who are called gods of the world can in any wise reach by fancy and conjecture; which none can discover, except those whom Christ Himself has thought fit to bestow the blessing of so great knowledge upon, and to lead into the secret recesses of the inner treasury of wisdom? Do you then see that if He had determined that none should do Him violence, He should have striven to the utmost to keep off from Him His enemies, even by directing His power against them? Could not He, then, who had restored their sight to the blind, make His enemies blind if it were necessary? Was it hard or troublesome for Him to make them weak, who had given strength to the feeble? Did He who bade the lame walk, not know how to take from them all power to move their limbs, by making their sinews stiff? Would it have been difficult for Him who drew the dead from their tombs to inflict death on whom He would? But because reason required that those things which had been resolved on should be done here also in the world itself, and in no other fashion than was done, He, with gentleness passing understanding and belief, regarding as but childish trifles the wrongs which men did Him, submitted to the violence of savage and most hardened robbers; nor did He think it worth while to take account of what their daring had aimed at, if He only showed to His disciples what they were in duty bound to look for from Him. For when many things about the perils of souls, many evils about their ... on the other hand, the Introducer, the Master and Teacher directed His laws and ordinances, that they might find their end in fitting duties; did He not destroy the arrogance of the proud? Did He not quench the fires of lust? Did He not check the craving of greed? Did He not wrest the weapons from their hands, and rend from them all the sources of every form of corruption? To conclude, was He not Himself gentle, peaceful, easily approached, friendly when addressed? Did He not, grieving at men's miseries, pitying with His unexampled benevolence all in any wise afflicted with troubles and bodily ills, bring them back and restore them to soundness?

64. What, then, constrains you, what excites you to revile, to rail at, to hate implacably Him whom no man can accuse of any crime? Tyrants and your kings, who, putting away all fear of the gods, plunder and pillage the treasures of temples; who by proscription, banishment, and slaughter, strip the state of its

nobles? Who, with licentious violence, undermine and wrest away the chastity of matrons and maidens,— these men you name indigites and divi; and you worship with couches, altars, temples, and other service, and by celebrating their games and birthdays, those whom it was fitting that you should assail with keenest hatred. And all those, too, who by writing books assail in many forms with biting reproaches public manners; who censure, brand, and tear in pieces your luxurious habits and lives; who carry down to posterity evil reports of their own times in their enduring writings; who seek to persuade men that the rights of marriage should be held in common; who lie with boys, beautiful, lustful, naked; who declare that you are beasts, runaways, exiles, and mad and frantic slaves of the most worthless character,— all these with wonder and applause you exalt to the stars of heaven, you place in the shrines of your libraries, you present with chariots and statues, and as much as in you lies, gift with a kind of immortality, as it were, by the witness which immortal titles bear to them. Christ alone you would tear in pieces, you would rend asunder, if you could do so to a god; nay, Him alone you would, were it allowed, gnaw with bloody months, and break His bones in pieces, and devour Him like beasts of the field. For what that He has done, tell, I pray you, for what crime? What has He done to turn aside the course of justice, and rouse you to hatred made fierce by maddening torments? Is it because He declared that He was sent by the only true King to be your soul's guardian. and to bring to you the immortality which you believe that you already possess, relying on the assertions of a few men? But even if you were assured that He spoke falsely, that He even held out hopes without the slightest foundation, not even in this case do I see any reason that you should hate and condemn Him with bitter reproaches. Nay, if you were kind and gentle in spirit, you ought to esteem Him even for this alone, that He promised to you things which you might well wish and hope for; that He was the bearer of good news; that His message was such as to trouble no one's mind, nay, rather to fill all with *less* anxious expectation.

~ Arnobius of Sicca (?-c. 330 A.D.), [*Against the Heathen, Book 1.*](#)

~~~~~\*~~~~~



From left to right, John C. Spencer, Philip Spencer, Alexander Slidell MacKenzie.  
 MacKenzie as you might recall was one of the heavy-weight contenders weighing in on the Perry-Elliott controversy versus James Fenimore Cooper (for Elliott.)

For those who like their truth to be stranger than fiction, and or who have an appetite for "Dark Shadows" or "Night Gallery" potentially going on in real life, the following links will take you there. These are three separate articles, but you should without too much difficulty be able to follow the connections. I won't comment much myself at the moment as to possible explanations for what all took place, except to note that too much explanation is lacking.

\* [The U.S. Somers "mutiny" 1842](#)

\* [William Morgan](#)

\* [John C. Spencer](#)

*Later Note.* ["Isle of the Pines,"](#) mentioned in the Somers article, was also the title of one the first fiction publications brought to America (c. 1668 and written by Henry Neville), perhaps even *the* very first -- see [American Bibliography](#) by Charles Evans, vol. 1., p. 26.

~~~~~\*~~~~~

Individual poets, and that are poets properly speaking, ought to be rated and classified as we, whether formally or informally, rate and classify musicians and musical composers; and if you find it difficult to conceptualize a given poet as a musician, etc. than they are probably not really a poet to begin with.

~~~~~\*~~~~~

In Federalist Paper number 51, James Madison states "If men were angels, there would be no need of government at all." Does this imply then that men are devils? If so, the conclusion is a false one. As a practical matter, most people really are simply dumb, naive, and insufficiently rational. And rampant and virulent evil stems not from "men" but rather from criminal spirit persons influencing, corrupting, inciting, and manipulating the more ignorant and irrational among us. Get at those spirit people, find out who they are, where they are located, and attack and wage war on *them*. If but we would do this *that* would substantially lessen, if not entirely remove, the need for government in the sense Madison speaks of.

~~~~~\*~~~~~

"Now that it's been decided who pretty much owns most everything...Any questions?"

I have a question.

"All right, shoot."

Where did *he* come from and *what* is he supposed to be?

~~~~~\*~~~~~

Here's a bit of good news -- the stupendous Johnny Mathis "West Side Story" medley that we posted some months ago has apparently -- thank goodness --been re-uploaded; so that now you can download it (say, with [V Downloader](#).)

See: <http://www.youtube.com/watch?v=AecJPX1HiaE>

(Get it while you can!)

~~~~~\*~~~~~

What's wrong with Americans and Europeans is that in their thinking they are neither Americans nor Europeans, but rather the intellectual by-product of mass manipulation.

~~~~~\*~~~~~

Busybody, ne'er-do-well, trouble-maker, hypocrite though he is, he *may* be nevertheless be right in what he scolds you for or censures you about. Even so, it is not for him to play the role of advisor or admonisher if you don't want him to. Yet many, perhaps even most, will let him play such a role because he is a spirit person; thinking, very mistakenly, that his being one, accompanied by (seemingly) heavenly trappings, confers on him status divine.

*Later*. By "trappings" this might mean or include: a knowing, other-worldly, or benevolent voice from "beyond;" feelings of ethereal hope and importance pertaining to yourself; tricks, like making a prediction come true; dreams (or movies-for-your-head) with ostensibly profound meanings; visits or visions of angelic beings, perhaps seen in the sky; the radiance of "heavenly" love beaming upon you -- all had and

available to you at the ("low, low") price of your being flagrantly irrational and your tossing basic honesty, decency, and responsibility for your actions out the window.

~~~~~\*~~~~~

It is a sobering, perhaps some will feel even hellish, thought, but the same people who are making and forming domestic and foreign policy in and for our country today may indeed be some of the very same people who thought "Seinfeld" was funny.

~~~~~\*~~~~~

Could church history -- including interpretation of scripture and formulation of doctrine -- have turned out quite differently than it did? If man has free will, the answer must, at least to some significant degree, be yes. This is not, however, to say that truth itself is mutable, but only people's conception of it.

~~~~~\*~~~~~

The Word which is ungrudgingly sent down from heaven, is fitted for the irrigation of our hearts, if we have been prepared for His power, not by speaking only, but by listening. For as the rain without the ground does not produce fruit, so neither does the Word fructify without hearing, nor hearing without the Word. Moreover, the Word then becomes fruitful when we pronounce it, and in the same way hearing, when we listen. Therefore since the Word draws forth its power, do you also ungrudgingly lend your ears, and when you come to hear, cleanse yourselves from all ill-will and unbelief. Two very bad things are ill-will and unbelief, both of which are contrary to righteousness; for ill-will is opposed to charity, and unbelief to faith; just in the same way as bitterness is opposed to sweetness, darkness to light, evil to good, death to life, falsehood to truth. Those, therefore, who abound in these vices that are repugnant to virtue, are in a manner dead; for the malignant and the unbelieving hate charity and faith, and they who do this are the enemies of God.

~ Alexander of Alexandria (273?-326? A.D.), ["Third Epistle on Arianism."](#)

Shun not, man, a spiritual hymn, nor be ill-disposed to listen to it. Death belongs not to it; a story of salvation is our song. Already I seem to taste better enjoyments, as I discourse on such subjects as these; and especially when there is before me such a flowering meadow, that is to say, our assembly of those who unite in singing and hearing the divine mysteries. Wherefore I dare to ask you to listen to me with ears free from all envy, without imitating the jealousy of Cain [Genesis 4:5], or persecuting your brother like Esau [Genesis 27:41], or approving the brethren of Joseph [Genesis 37:4], because they hated their brother on account of his words; but differing far from all these, insomuch that each of you is used to speak the mind of his neighbour. And, on this account, there is no evil jealousy among you, as you have undertaken to supply your brother's deficiencies. O noble audience, and venerable company, and spiritual food! That I may ever have a right to share in such pleasures, be this my prayer!

~ Methodius (260-312 A.D.) ["Concerning Free Will."](#)

This last remark by Methodius is of interest as an indirect reminder that Christianity diverges from mere philosophy and theology by being musical in its notions of truth; and while Pythagoreanism extols the importance of music, I have never read or heard of a Pythagorean saying, in effect as Methodius does here, "Sing out!"

This specific point aside, after reading Methodius, who although reputedly and highly praised by both both ancients and moderns (says the 19th century editor), I find him to be rather a babbler, and as such am personally suspicious that if he wasn't actually a fraud he *may* have been someone under the influence. It is odd, for instance how for several chapters he argues against Origin's view that the form of the deceased person's body is what is resurrected; urging instead that somehow the *material* portions of a corpse are what must be necessarily resurrected as well -- a technical distinction that has hitherto and undoubtedly been overlooked and lost on most of us. Elsewhere in the same work, and no less interesting a thought, he

contends that God invented death in order to destroy sin (*Discourse on the Resurrection*, part III, II, II.; Roberts and Donaldson, vol. 6, p. 372.)

Granted this is only my at present impression, but worth, I think, at least mentioning. Also, it is well to bear in mind in such instances of alleged or doubtful authenticity the possibility, notwithstanding how unlikely or remote, that the original person may have been sincere, (more or less) clear headed, and legitimate, but that another subsequently impersonated him; so that what we are led to believe is such and such person is, as it turns out and taken altogether, *someone else*.

~~~~~\*~~~~~

In the "My, how times have changed" department...

Check out this lot up for sale of autographed photos of entertainers from the forties on ebay at:

[http://www.ebay.com/itm/VINGATE-SIGNED-46-PHOTOS-1940s-VARIOUS-SIZES-/360387835796?pt=LH\\_DefaultDomain\\_0&hash=item53e8c9f794](http://www.ebay.com/itm/VINGATE-SIGNED-46-PHOTOS-1940s-VARIOUS-SIZES-/360387835796?pt=LH_DefaultDomain_0&hash=item53e8c9f794)

(Note. The plug-in you will be prompted for simply plays some music.)

It is interesting in particular in viewing such vintage photo-portrait collections to see what people valued, and what they saw success and felicity as being or consisting of, and how or whether we now are really any different or so different as we might assume.

~~~~~\*~~~~~

One of the difficulties in attempting to assess and understand the leadership among criminal spirit people is identifying quite who they are and or how many layers or levels of command must or need one go through or get to for purposes of ascertaining and ascribing responsibility. Is there, for example, a monolithic "Satan" who potentially has a hands-on involvement in all serious wrong doing that goes on? Or is he merely a formal figurehead who delegates or grants authorization to others? Is he the same one who occupied that position, say, a hundred or a thousand years ago? Or is it now a different individual than then?

One method that helps in considering such questions is to detect and identify certain kinds of personality traits, and to see when and where such might be seen as repeated. For example, might we describe such a leader as motivated by self-pity? Envy? Childishness? Is he a manly person? Or really a big, spoiled baby? Does he perhaps feel remorse deep down, but then absolves himself of fault while then blaming others instead (this due to his exorbitant egotism?) Do such traits as he possesses show up in his followers? It is interesting, and as I have observed previously, how he would have others act, believe, and behave like himself; how, for all this evil and vile crimes, he would persuade others that his cause is at bottom just, and that he does manifest concern about public opinion or what other people think. The stories of brotherly betrayal -- in Cain and Abel, in Romulus and Remus, in Jacob and Esau for instance -- seem to be good illustrations of his *need* to sign others on board to his way of thinking, and hence, that he does harbor some fear that if others reject and disagree with him he will in some way be made to feel disappointment.

We might define God as who or what is most sacred, and what is most sacred is God. To say then, as "Satan" presumably does, that there is no God or else that He doesn't really matter is then to say in effect no one or nothing is sacred as such. Why and who would adopt such a view? A person who rejects any other love and devotion except that which is directed toward himself? Or else, as a corollary, if others won't love *him* most highly (and to his satisfaction) then *no one* should be so loved?

Approaches like this, I would submit and suggest, will aid us in beginning arrive at a more concrete and accurate portrait of such a person or such persons.

~~~~~\*~~~~~

Literature (properly speaking) and *serious* writing are meant and intended for *friends*, and for those morally capable of being friends; there being little reason anyone else would or should be interested in it otherwise except perhaps as a form of ephemeral amusement and or a record to assist historians and anthropologists. Further, according to this view, literature requires and implies a better than usual degree of and sensitivity to moral character, just like real friendship itself, and without this higher sense of loyalty, devotion, empathy, and sympathy there is no "literature" as such; only, and at best, bare records and data.

~~~~~\*~~~~~

Neither language, logic, or thought are justice or the force of justice. Yet there is no *good* reason why claims of justice cannot harmonize and be made consonant with and by means of them. And those who demand or would impose justice, yet who deny the necessity of language, logic, and thought, are invariably such that who in reality hate and flee justice.

~~~~~\*~~~~~

Here's a baby picture you wouldn't want to miss (and that I came across by chance doing a Google picture search earlier today.)



~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=Io8SQXyibI&feature=player_embedded

["Telly Savalas - "I Shall Be Released" (Bob Dylan cover)"]

~~~~~\*~~~~~

Charity is the measure of happiness; for the happier the person the more exuberant, and therefore the more charitable.

~~~~~\*~~~~~

It is understandable that we bemoan or lament how culturally, morally, intellectually, environmentally, and or economically how society seems succumb to lower standards and what is worse than before. Yet it is an over-simplistic and childish myth to conclude, as some do, that "the people" have decided that things be as they are and or that what happens is the result of forced "progress," unavoidable destiny, and or the innate and unstoppable course of national or worldly events. The truth is is that society has been and is being manipulated by criminal spirit people; who first are let in and granted safe haven by some dumbbell Faustus or Oafmore by means of whom they can properly set up shop. From this headquarters and basis, they can gain finances and followers necessary to work their mind control, political strong-arming, including assassination, black balling, extortion, and communication-jamming, to control society and oust

opponents and nay-sayers to what they are doing. This force of criminality, which in many ways is clever, shrewd, and sophisticated, as well as being utterly ruthless and amoral as circumstances require or allow, becomes this seeming trend of what *must* take place; which people then interpret as the aforesaid ineluctable course of things. But let spirit people be recognized openly, let them be investigated and discussed scientifically, and efforts made to attack such as among them who are vicious and inhuman criminals, and this illusion of necessity and or the seemingly unchallengeable force of trends will be dispelled, and we will have at last the right conditions by means of which serious problems can be properly and adequately addressed.

~~~~~\*~~~~~

If good does not punish and outlaw sinister evil, then it's merely a matter of time before such evil will assume for itself the duty and privilege of punishing and outlawing good.

~~~~~\*~~~~~

Although the following (a reported philosophical-theological debate between Archelaus a Mesopotamian bishop, c. 301 A.D., versus Manes, the founder of Manichaeism) is one of the longer extracts of a Church Father I have ever posted at one given time, I would post more of it if I could, but forbear from doing so in the interest of convenience and brevity. For any then who might be further interested I would direct you to the full text of the original and which you can find at <http://www.newadvent.org/fathers/0616.htm>

33...Now, from this learn who is this father of the devil. When he fell from the kingdom of heaven, he came to dwell upon earth, and there he remained, ever watching and seeking out some one to whom he might attach himself, and whom, through an alliance with himself, he might also make a partner in his own wickedness. Now as long, indeed, as man was not yet existent, the devil was never called either a murderer or a liar together with his father. But subsequently, when man had once been made, and when further he had been deceived by the devil's lies and craftiness, and when the devil had also introduced himself into the body of the serpent, which was the most sagacious of all the beasts, then from that time the devil was called a liar together with his father, and then also the curse was made to rest not only on himself, but also on his father. Accordingly, when the serpent had received him, and had indeed admitted him wholly into its own being, it was, as it were, rendered pregnant, for it bore the burden of the devil's vast wickedness; and it was like one with child, and under the strain of parturition, as it sought to eject the agitations of his malignant suggestions. For the serpent, grudging the glory of the first man, made its way into paradise; and harbouring these pains of parturition in itself, it began to produce mendacious addresses, and to generate death for the men who had been fashioned by God, and who had received the gift of life. The devil, however, was not able to manifest himself completely through the serpent; but he reserved his perfection for a time, in order that he might demonstrate it through Cain, by whom he was generated completely. And thus through the serpent, on the one hand, he displayed his hypocrisies and deceits to Eve; while through Cain, on the other hand, he effected the beginning of murder, introducing himself into the firstlings of the "fruits," which that man administered so badly. From this the devil has been called a murderer from the beginning, and also a liar, because he deceived the parties to whom he said, "You shall be as gods;" for those very persons whom he falsely declared destined to be gods were afterwards cast out of paradise. Wherefore the serpent which conceived him in its womb, and bore him, and brought him forth to the light of day, is constituted the devil's first father; and Cain is made his second father, who through the conception of iniquities produced pains and parricide: for truly the taking of life was the perpetrating of iniquity, unrighteousness, and impiety all together. Furthermore, all who receive him, and do his lusts, are constituted his brothers. Pharaoh is his father in perfection. Every impious man is made his father. Judas became his father, since he conceived him indeed, though he miscarried: for he did not present a perfect parturition there, since it was really a greater person who was assailed through Judas; and consequently, as I say, it proved an abortion. For just as the woman receives the man's seed, and thereby also becomes sensible of a daily growth within her, so also did Judas make daily advances in evil, the occasions for that being furnished him like seed by the wicked one. And the first seed of evil in him, indeed, was the lust of money; and its increment was theft, for he purloined the moneys which were deposited in the bag. Its offspring, moreover, consisted of less vexations, and compacts with the Pharisees, and the scandalous

bargain for a price; yet it was the abortion, and not the birth, that was witnessed in the horrid noose by which he met his death. And exactly in the same way shall it stand also with you: if you bring the wicked one to light in your own deeds, and do his lusts, you have conceived him, and will be called his father; but, on the other hand, if you cherish penitence, and deliver yourself of your burden, you will be like one that brings to the birth...

...And so those, too, who conceive in respect of the fear of the wicked one, and bring forth the spirit of iniquity, must needs be called the fathers of the same...

48. On hearing these statements, the multitudes assembled were greatly moved, as if they felt that these reasonings gave the correct account of the truth, and that Archelaus could have nothing to urge against them; for this was indicated by the commotion which arose among them. But when the crowd of auditors became quiet again, Archelaus made answer in the following manner: No one, truly, shall ever be able to prove himself mightier than the voice of our Lord Jesus Christ, neither is there found any name equal to His, as it is written: "Wherefore God has exalted Him, and given Him a name which is above every name." Nor, again, in the matter of testimony can any one ever be equal to Him; and accordingly I shall simply adduce the testimonies of His own voice in answer to you—first of all, indeed, with the view of solving those difficulties which have been enunciated by you, so that you may not say, as is your wont to do, that these are matters which are not in harmony with the Person Himself. Now, you maintain that the man who brought the word to Jesus about His mother and His brethren [Matthew 12:46-48] was rebuked by Him as if he was in error, as the writer was in error. Well, I affirm that neither was this person rebuked who brought Him the message about His mother and His brethren, nor was Peter only named blessed above him; but each of these two parties received from Him the answer that was properly called forth by their several utterances, as the discourse will demonstrate in what follows. When one is a child, he thinks as a child, he speaks as a child; but when he becomes a mature man, those things are to be done away which are proper for a child: in other words, when one reaches forth unto those things which are before, he will forget those which are behind. Hence, when our Lord Jesus Christ was engaged in teaching and healing the race of men, so that all pertaining to it might not utterly perish together, and when the minds of all those who were listening to Him were intently occupied with these interests, it made an interruption altogether inopportune when this messenger came in and put Him in mind of His mother and His brethren. What then? Ought He, now, yourself being judge, to have left those whom He was healing and instructing, and gone to speak with His mother and His brethren? Would you not by such a supposition at once lower the character of the Person Himself? When, again, He chose certain men who were laden and burdened with sins for the honour of discipleship, to the number of twelve, whom He also named His apostles, He gave them this injunction, Leave father and mother, that you may be made worthy of me; intending by this that thence forward the memory of father or mother should no more impair the steadfastness of their heart. And on another occasion, when a different individual chose to say to Him, "I will go and bury my father," He answered, "Let the dead bury their dead." Behold, then, how my Lord Jesus Christ edifies His disciples unto all things necessary, and delivers His sacred words to every one, in due accordance with what is meet for him. And just in the same way, too, on this other occasion, when a certain person came in with the inconsiderate message about His mother, He did not embrace the occurrence as an opportunity for leaving His Father's commission unattended to even for the sake of having His mother with Him. But in order to show you still more clearly that this is the real account of the matter, let me remind you that Peter, on a certain season, subsequent to the time of his receiving that declaration of blessedness from Him, said to Jesus, "Be it far from You, Lord: this shall not be unto You." This he said after Jesus had announced to him that the Son of man must go up to Jerusalem, and be killed, and rise again the third day. And in answer then to Peter He said: "Get behind me, Satan; for you savour not the things that be of God, but those that be of men." Now, since it is your opinion that the man who brought the message about His mother and His brethren was rebuked by Jesus, and that he who said a little before, "You are the Christ, the Son of the living God," obtained the word of blessing, mark you that Jesus (may be said to have) rather preferred that person to whom He condescended to give the more gracious and indulgent answer; whereas Peter, even after that benediction, now got no appellation expressive of indulgence addressed to him, by reason of his having failed carefully to observe the nature of the announcement that was made to him. For the error of that messenger was at once corrected by the tenor of the reply; but the dulness of this apostle's apprehension was condemned with a severer rebuke. And from this you may perceive that the Lord Jesus, observing what was proper and opportune with regard to the interrogations thus addressed to Him, gave to each the reply that was worthy of it, and suited to it. But supposing that, as you say, Peter was pronounced blessed on the

ground of his having said what was true, and that that messenger was reprov'd on account of the error he committed, tell me then why it is, that when the devils confessed Him, and said, "We know You, who You are, the holy God," He rebuked them, and commanded them to be silent? Why was it not the case, if He does indeed take pleasure in the testimonies borne to Him by those who confess Him, that He recompensed them also with benedictions, as He did to Peter when he gave utterance to the truth? But if that would be an absurd supposition, it only remains that we must understand the words spoken by Him always in accordance with the place, the time, the persons, the subjects, and the due consideration of the circumstances. For only this method will save us from falling into the error of pronouncing rashly on His sayings, and thus making ourselves liable to merited chastisement: and this will also help me to make it more and more intelligible to you, that the man who brought the tidings of His mother was much rather the person honoured. However, in forgetfulness of the subject which was proposed to us for discussion, you have turned off to a different theme. Nevertheless listen to me for a brief space. For if you choose, indeed, to consider those words somewhat more carefully, we shall find that the Lord Jesus displayed great clemency in the case of the former of these two parties; and this I shall prove to you by illustrations stilted to your capacity. A certain king who had taken up arms, and gone forth to meet an enemy, was earnestly considering and planning how he might subdue those hostile and foreign forces. And when his mind was occupied with many cares and anxieties, after he had forced his way among his adversaries, and when, further, as he began afterwards to make captives of them, the anxious thought was now also pressing upon him as to how he might secure the safety and interests of those who had toiled with him, and borne the burden of the war, a certain messenger broke inopportunistically upon him, and began to remind him of domestic matters. But he was astonished at the man's boldness, and at his unseasonable suggestions, and thought of delivering such a fellow over to death. And had that messenger not been one who was able to appeal to his tenderest affections in bringing the news that it was well with those at home, and that all went on prosperously and successfully there, that punishment might have been his instant and well-merited doom. For what else should be a king's care, so long as the time of war endures, than to provide for the safety of the people of his province, and to look after military matters? And even thus it also was that that messenger came inopportunistically upon my Lord Jesus Christ, and brought the report about His mother and His brethren unseasonably, just when He was fighting against ills which had assailed the very citadel of the heart, and when He was healing those who for a long time had been under the power of diverse infirmities, and when He had now put forth His utmost effort to secure the salvation of all. And truly that man might have met with a sentence like that pronounced on Peter, or even one severer still. But the hearing of the name of His mother and His brethren drew forth His clemency.

49. But in addition to all that has been said already, I wish to adduce still further proof, so that all may understand what impiety is contained in this assertion of yours. For if your allegation is true, that He was not born, then it will follow undoubtedly that He did not suffer; for it is not possible for one to suffer who was not also born. But if He did not suffer, then the name of the cross is done away with. And if the cross was not endured, then Jesus did not rise from the dead. And if Jesus rose not from the dead, then no other person will rise again. And if no one shall rise again, then there will be no judgment. For it is certain that, if I am not to rise again, I cannot be judged. But if there is to be no judgment, then the keeping of God's commandments will be to no purpose, and there will be no occasion for abstinence: nay, we may say, "Let us eat and drink, for tomorrow we shall die." For all these consequences follow when you deny that He was born of Mary. But if you acknowledge that He was born of Mary, then His passion will necessarily follow, and His resurrection will be consequent on His passion, and the judgment on His resurrection: and thus the injunctions of Scripture will have their proper value for us. This is not therefore an idle question, but there are the mightiest issues involved in this word. For just as all the law and the prophets are summed up in two words, so also all our hope is made to depend on the birth by the blessed Mary. Give me therefore an answer to these several questions which I shall address to you. How shall we get rid of these many words of the apostle, so important and so precise, which are expressed in terms like the following: "But when the good pleasure of God was with us, He sent His Son, made of a woman;" and again, "Christ our passover is sacrificed for us;" and once more, "God has both raised up the Lord, and will raise up us together with Him by His own power?" And there are many other passages of a similar import; as, for example, this which follows: "How say some among you, that there is no resurrection of the dead? For if there be no resurrection of the dead, then is not Christ risen: and if Christ be not risen, then is our preaching vain. Yea, and we shall be found false witnesses of God; who have testified against God that He raised up Christ: whom He raised not up. For if the dead rise not, then is not Christ risen: and if Christ be not raised, your

faith is vain; you are yet in your sins: Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are more miserable than all men. But now is Christ risen from the dead, the beginning of them that sleep; ” and so on. Who, then, I ask, can be found so rash and audacious as not to make his faith fit in with these sacred words, in which there is no qualification nor any dubiety? Who, I ask you, O foolish Galatian, has bewitched you, as those were bewitched “before whose eyes Jesus Christ was evidently set forth, crucified? ” From all this I think that these testimonies should suffice in proof of the judgment, and the resurrection, and the passion; and the birth by Mary is also shown to be involved naturally and at once in these facts. And what matters it though you refuse to acquiesce in this, when the Scripture proclaims the fact most unmistakeably? Nevertheless I shall again put a question to you, and let it please you to give me an answer. When Jesus gave His testimony concerning John, and said, “Among them that are born of women there has not risen a greater than John the Baptist: notwithstanding, he that is less in the kingdom of heaven is greater than he,” tell me what is meant by there being a greater than he in the kingdom of heaven. Was Jesus less in the kingdom of heaven than John? I say, God forbid! Tell me, then, how this is to be explained, and you will certainly surpass yourself. Without doubt the meaning is, that Jesus was less than John among those that are born of woman; but in the kingdom of heaven He is greater than he. Wherefore tell me this too, O Manichaeus: If you say that Christ was not born of Mary, but that He only appeared like a man, while yet He was not really a man, the appearance being effected and produced by the power that is in Him, tell me, I repeat, on whom then was it that the Spirit descended like a dove? Who is this that was baptized by John? If He was perfect, if He was the Son, if He was the Power, the Spirit could not have entered into Him; just as a kingdom cannot enter within a kingdom. And whose, too, was that voice which was sent forth out of heaven, and which gave Him this testimony, “This is my beloved Son, in whom I am well pleased? ” Come, tell me; make no delay; who is this that acquires all these things, that does all these things? Answer me: Will you thus audaciously adduce blasphemy for reason, and will you attempt to find a place for it?

~ Bishop Archelaus of Cascar in Mesopotamia (c. 301 A.D.), [Acts of the Disputation with the Heresiarch Manes](#)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=d1oyvAMtFsk>

["Chuck Berry - C'est la vie (1972) Live"]

~~~~~\*~~~~~

Woohooooo!!!! (And he even *looks* a little bit like Bill Gates.)



Dow soars 423 points on economic news

Wall Street's wildest week since 2008 careened into another 400-plus point move for the Dow on Thursday. This time, stocks shot up after investors saw small signs that the economy might not be headed into another recession.

~~~~~\*~~~~~

Well can you beat that? The "Christian" cousin of the (diabolical) Pixar-Dreamworks animation school.

See: <http://www.youtube.com/watch?v=21TrzfihD3E>

["Princess and the Popstar - A Story of Trading Places" -- trailer]

For more, see: <http://veggietales.com/>

~~~~~\*~~~~~

These days, in order to do in this country, or any great nation, criminal spirit people require you to be at least be a billionaire. Outlaw billionaires, therefore, and the only thing left that can destroy the country is a military invasion from without by foreigners. And why not? Who needs billionaires anyway? What good do they do, not least of which given the risk if not actual cost they pose?

~~~~~\*~~~~~

All that was ever need to ruin life, and to implant as necessities the worst crimes, evils, and injustices life casually accepts and accumstoms itself to, is to grant the assumptions of lording and all mighty spirit people. For when and who will ever say to them nay?

~~~~~\*~~~~~

He would -- if he could -- say *so much*. (But, alas, he's nothing *really* to say.)

~~~~~\*~~~~~

In light of what I said earlier respecting spirit people and religion, the question might be raised -- is a visually graphic or unusual devotion, such as the sacred heart of Jesus, merely a spirit person trick? The case of the sacred heart of Jesus is an interesting one to raise because a number of times I had this magician relating to me that, in effect, it was indeed a trick of his (he had used on someone.) This I rejected as an explanation. For, yes, while he or someone like him may have at certain times in the past concocted a vision of the sacred heart to fool some person(s) or other, it doesn't mean that he invented the idea or that the idea itself, given what it represents, is itself just a trick. All we need understand is that someone like the magician can adopt certain devotions or iconography and say they are his. The way then to separate what is real, valid, or legitimate, from what is fraudulent or a trick is to view the given devotion in primarily moral terms, and as long as it is viewed as something that inspires or will promote honest morals, such as courage and charity, then we have no reason to distrust the devotion or symbol itself. Rather, and naturally, what is possibly needed to guard against is who is using it and what they are using it for.

~~~~~\*~~~~~

Our future is in their hands (note the antennae, in place of eyes, ears, and mind.)



~~~~~\*~~~~~

Here's much the same thing too; only in this instance it's not computers but religion. Before dealing with spirit people, I would have found no fault with such imagery, and viewed them merely as abstract sorts of symbolism to aid devotion. Yet when you realize that there are people who *will* betray and substitute the authority of honesty, right reason, basic morals, and decency with such visions presented them palpably and literally by spirit people, then they risk becoming something altogether sinister and disgusting.



~~~~~\*~~~~~

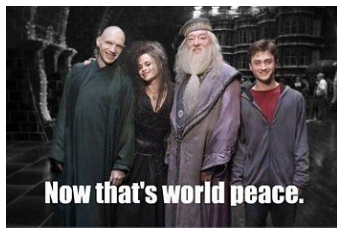
In Steven Spielberg We Trust

Before it was a computer. *Now* it's like a movie.

See: <http://www.youtube.com/watch?v=rDwhgOK5YUA>

[“Windows 7 Boot Screen”]

And if they aren't all murderers, there can be absolutely no question that they are, consciously or no, *in with*.



WE ARE THE
HARRY ⚡ POTTER
GENERATION
Heidegull 15



~~~~~\*~~~~~

The king attributed his power to the gods, presented himself as their vicegerent, and emulated their superiority to their own decrees. He called himself, when time permitted, "King of Kings, King of the Aryans ["Aryan" and "Iranian," by the way, are etymologically more or less synonymous - WTS] and the non-Aryans, Sovereign of the Universe, Descendant of the Gods"; Shapur II added "Brother of the Sun and Moon, Companion of the Stars." Theoretically absolute, the Sasanian [or Sassanid] monarch usually acted with the advice of his ministers, who composed a council of state. Masudi, the Moslem historian, praised the "excellent administration of the" Sasanian "kings, their well-ordered policy, their care for their subjects, and the prosperity of their domains." Said Khosru Anushirvan, according to Ibn Khaldun: "Without army, no king; without revenues, no army; without taxes, no revenue; without agriculture, no taxes; without just government, no agriculture."

~ Will Durant, [\*The Age of Faith\*](#), Ch.VII: The Persians: pp. 224-641.

~~~~~\*~~~~~

I. I give thanks to Almighty God and our Lord Jesus Christ, who has not given over the manifesting of His faith throughout the whole world, as the sole specific for our salvation, and the extending of it even in the course of the persecutions of despots. Yea, like gold reduced in the furnace, it has only been made to shine the more under the storms of persecution, and its truth and grandeur have only become always the more and more illustrious, so that now, peace being granted to the churches by our gracious prince, the works of Christians are shining even in sight of the unbelieving, and God your Father, who is in heaven, is glorified thereby; a thing which, if we desire to be Christians in deed rather than in word, we ought to seek and aspire after as our first object on account of our salvation. For if we seek our own glory, we set our desire upon a

vain and perishing object, and one which leads ourselves on to death. But the glory of the Father and of the Son, who for our salvation was nailed to the cross, makes us safe for the everlasting redemption; and that is the greatest hope of Christians.

Wherefore, my Lucianus, I neither suppose nor desire that you should make it a matter of boasting, that by your means many persons belonging to the palace of the emperor have been brought to the knowledge of the truth; but rather does it become us to give the thanks to our God who has made thee a good instrument for a good work, and has raised thee to great honour with the emperor, that you might diffuse the sweet savour of the Christian name to His own glory and to the salvation of many. For just the more completely that the emperor himself, though not yet attached to the Christian religion, has entrusted the care of his life and person to these same Christians as his more faithful servants, so much the more careful ought ye to be, and the more diligent and watchful in seeing to his safety and in attending upon him, so that the name of Christ may be greatly glorified thereby, and His faith extended daily through you who wait upon the emperor. For in old times some former princes thought us malevolent and filled with all manner of crime; but now, seeing your good works, they should not be able to avoid glorifying Christ Himself.

II. Therefore you ought to strive to the utmost of your power not to fall into a base or dishonourable, not to say an absolutely flagitious way of thinking, lest the name of Christ be thus blasphemed even by you. Be it far from you that you should sell the privilege of access to the emperor to any one for money, or that you should by any means place a dishonest account of any affair before your prince, won over either by prayers or by bribes. Let all the lust of avarice be put from you, which serves the cause of idolatry rather than the religion of Christ. No filthy lucre, no duplicity, can befit the Christian who embraces the simple and unadorned Christ. Let no scurrilous or base talk have place among you. Let all things be done with modesty, courteousness, affability, and uprightness, so that the name of our God and Lord Jesus Christ may be glorified in all.

Discharge the official duties to which you are severally appointed with the utmost fear of God and affection to your prince, and perfect carefulness. Consider that every command of the emperor which does not offend God has proceeded from God Himself; and execute it in love as well as in fear, and with all cheerfulness. For there is nothing which so well refreshes a man who is wearied out with weighty cares as the seasonable cheerfulness and benign patience of an intimate servant; nor, again, on the other hand, does anything so much annoy and vex him as the moroseness and impatience and grumbling of his servant. Be such things far from you Christians, whose walk is in zeal for the faith. But in order that God may be honoured in yourselves, suppress ye and tread down all your vices of mind and body. Be clothed with patience and courtesy; be replenished with the virtues and the hope of Christ. Bear all things for the sake of your Creator Himself; endure all things; overcome and get above all things, that ye may win Christ the Lord. Great are these duties, and full of painstaking. But he that striveth for the mastery is temperate in all things; and they do it to obtain a corruptible crown, but we an incorruptible...

VII. The most responsible person, however, among you, and also the most careful, will be he who may be entrusted by the emperor with the custody of his library. He will himself select for this office a person of proved knowledge, a man grave and adapted to great affairs, and ready to reply to all applications for information, such a one as Philadelphus chose for this charge, and appointed to the superintendence of his most noble library—I mean Aristaeus, his confidential chamberlain, whom he sent also as his legate to Eleazar, with most magnificent gifts, in recognition of the translation of the Sacred Scriptures; and this person also wrote the full history of the Seventy Interpreters. If, therefore, it should happen that a believer in Christ is called to this same office, he should not despise that secular literature and those Gentile intellects which please the emperor. To be praised are the poets for the greatness of their genius, the acuteness of their inventions, the aptness and lofty eloquence of their style. To be praised are the orators; to be praised also are the philosophers in their own class. To be praised, too, are the historians, who unfold to us the order of exploits, and the manners and institutions of our ancestors, and show us the rule of life from the proceedings of the ancients. On occasion also he will endeavour to laud the divine Scriptures, which, with marvellous care and most liberal expenditure, Ptolemy Philadelphus caused to be translated into our language; and sometimes, too, the Gospel and the Apostle will be landed for their divine oracles; and there will be an opportunity for introducing the mention of Christ; and, little by little, His exclusive divinity will be explained; and all these things may happily come to pass by the help of Christ.

He ought, therefore, to know all the books which the emperor possesses; he should often turn them over, and arrange them neatly in their proper order by catalogue; if, however, he shall have to get new books, or old ones transcribed, he should be careful to obtain the most accurate copyists; and if that cannot be done, he should appoint learned men to the work of correction, and recompense them justly for their labours. He

should also cause all manuscripts to be restored according to their need, and should embellish them, not so much with mere superstitious extravagance, as with useful adornment; and therefore he should not aim at having the whole manuscripts written on purple skins and in letters of gold, unless the emperor has specially required that. With the utmost, most submission, however, he should do every thing that is agreeable to Caesar. As he is able, he should, with all modesty, suggest to the emperor that he should read, or hear read, those books which suit his rank and honour, and minister to good use rather than to mere pleasure. He should himself first be thoroughly familiar with those books, and he should often commend them in presence of the emperor, and set forth, in an appropriate fashion, the testimony and the weight of those who approve them, that he may not seem to lean to his own understanding only.

VIII. Those, moreover, who have the care of the emperor's person should be in all things as prompt as possible; always, as we have said, cheerful in countenance, sometimes merry, but ever with such perfect modesty as that he may commend it above all else in you all, and perceive that it is the true product of the religion of Christ. You should also all be elegant and tidy in person and attire, yet, at the same time, not in such wise as to attract notice by extravagance or affectation, lest Christian modesty be scandalised. Let every thing be ready at its proper time, and disposed as well as possible in its own order. There should also be due arrangement among you, and carefulness that no confusion appear in your work, nor any loss of property in any way; and appropriate places should be settled and suitably prepared, in accordance with the capacity (capitu) and importance of the places. Besides this, your servants should be the most thoroughly honest, and circumspect, and modest, and as serviceable to you as possible. And see that you instruct and teach them in true doctrine with all the patience and charity of Christ; but if they despise and lightly esteem your instructions, then dismiss them, lest their wickedness by any hap recoil upon yourselves. For sometimes we have seen, and often we have heard, how masters have been held in ill-repute in consequence of the wickedness of their servants. If the emperor visits her imperial majesty, or she him, then should ye also be most circumspect in eye and demeanour, and in all your words. Let her mark your mastery of yourselves and your modesty; and let her followers and attendants mark your demeanour; let them mark it and admire it, and by reason thereof praise Jesus Christ our Lord in you. Let your conversation always be temperate and modest, and seasoned with religion as with salt. And, further, let there be no jealousy among you or contentiousness, which might bring you into all manner of confusion and division, and thus also make you objects of aversion to Christ and to the emperor, and lead you into the deepest abomination, so that not one stone of your building could stand upon another.

IX. And do thou, my dearest Lucianus, since thou art wise, bear with good-will the unwise; and they too may perchance become wise. Do no one an injury at any time, and provoke no one to anger. If an injury is done to you, look to Jesus Christ; and even as ye desire that He may remit your transgressions, do ye also forgive them theirs; and then also shall ye do away with all ill-will, and bruise the head of that ancient serpent, who is ever on the watch with all subtlety to undo your good works and your prosperous attainments. Let no day pass by without reading some portion of the Sacred Scriptures, at such convenient hour as offers, and giving some space to meditation. And never cast off the habit of reading in the Holy Scriptures; for nothing feeds the soul and enriches the mind so well as those sacred studies do. But look to this as the chief gain you are to make by them, that, in all due patience, ye may discharge the duties of your office religiously and piously-that is, in the love of Christ-and despise all transitory objects for the sake of His eternal promises, which in truth surpass all human comprehension and understanding, and shall conduct you into everlasting felicity.

A happy adieu to you in Christ, my Lord Lucianus.

~ Theonas, Bishop of Alexandria (282-300 A.D.), ["The Epistle to Lucianus, the Chief Chamberlain \(of Our Most Invincible Emperor\)"](#)

~~~~~\*~~~~~

I. Having before them all these examples and signs and illustrious tokens which are given us in the divine and holy Scriptures, the blessed martyrs who lived with us did not hesitate. but, directing the eye of their

soul in sincerity to that God who is over all, and embracing with willing mind the death which their piety cost them, they adhered steadfastly to their vocation. For they learned that our Lord Jesus Christ endured man's estate on our behalf, that He might destroy all sin, and furnish us with the provision needful for our entrance into eternal life. "For He thought it not robbery to be equal with God: but made Himself of no

reputation, taking upon Him the form of a servant: and being found in fashion as a man, He humbled Himself unto death, even the death of the cross." For which reason also these Christ-bearing martyrs sought zealously the greater gifts, and endured, some of them, every kind of pain and all the varied contrivances of torture not merely once, but once and again; and though the guards showed their fury against them not only by threatenings in word, but also by deeds of violence, they did not swerve from their resolution, because perfect love casteth out fear.

II. And to narrate their virtue and their manly endurance under every torment, what language would suffice? For as every one who chose was at liberty to abuse them, some beat them with wooden clubs, and others with rods, and others with scourges, and others again with thongs, and others with ropes. And the spectacle of these modes of torture had great variety in it, and exhibited vast malignity. For some had their hands bound behind them, and were suspended on the rack and had every limb in their body stretched with a certain kind of pulleys. Then after all this the torturers, according to their orders, lacerated with the sharp iron claws the whole body, not merely, as in the case of murderers, the sides only, but also the stomach and the knees and the cheeks. And others were hung up in mid-air, suspended by one hand from the portico, and their sufferings were fiercer than any other kind of agony by reason of the distention of their joints and limbs. And others were bound to pillars, face to face, not touching the ground with their feet, but hanging with all the weight of the body, so that their chains were drawn all the more tightly by reason of the tension. And this they endured not simply as long as the governor spoke with them, or had leisure to hear them, but well-nigh through the whole day. For when he passed on to others he left some of those under his authority to keep watch over these former, and to observe whether any of them, being overcome by the torture, seemed likely to yield. But he gave them orders at the same time to cast them into chains without sparing, and thereafter, when they were expiring, to throw them on the ground and drag them along. For they said that they would not give themselves the slightest concern about us, but would look upon us and deal with us as if we were nothing at all. This second mode of torture our enemies devised then over and above the scourging.

III. And there were also some who, after the tortures, were placed upon the stocks and had both their feet stretched through all the four holes, so that they were compelled to lie on their back on the stocks, as they were unable (to stand) in, consequence of the fresh wounds they had over the whole body from the scourging. And others being thrown upon the ground lay prostrated there by the excessively frequent application of the tortures; in which condition they exhibited to the onlookers a still more dreadful spectacle than they did when actually undergoing their torments, bearing, as they did, on their bodies the varied and manifold tokens of the cruel ingenuity of their tortures. While this state of matters went on some died under their tortures putting the adversary to shame by their constancy. And others were thrust half-dead into the prison, where in a few days, worn out with their agonies, they met their end. But the rest, getting sure recovery under the application of remedies, through time and their lengthened detention in prison, became more confident. And thus then, when they were commanded to make their choice between these alternatives, namely, either to put their hand to the unholy sacrifice and thus secure exemption from further trouble, and obtain from them their abominable sentence of absolution and liberation, or else to refuse to sacrifice, and thus expect the judgment of death to be executed on them, they never hesitated, but went cheerfully to death. For they knew the sentence declared for us of old by the Holy Scriptures: "He that sacrificeth to other gods," it is said, "shall be utterly destroyed." And again "Thou shalt have no other gods before Me."\*

~ Phileas of Thmuis, in Egypt (?-307 A.D.) ["Fragments of the Epistle of Phileas to the People of Thmuis"](#)

Footnotes by the Am. editor and translator:

\* (Am. editor) It is impossible to accept modern theories of the inconsiderable number of the primitive martyrs, in view of the abounding evidences of a chronic and continuous persecution always evidenced by even these fragments of authentic history. See vol. iv. p. 125.

\* (Translator) Eusebius, after quoting these passages, adds: "These are the words of a true philosopher, and one who was no less a lover of God than of wisdom, which, before the final sentence of his judge, and while he lay yet in prison, he addressed to the brethren in his church, at once to represent to them in what condition he was himself, and to exhort them to maintain steadfastly, even after his speedy death, their piety towards Christ."

~~~~~\*~~~~~



US loses AAA credit rating from S&P

The lowering of America's sterling credit rating was the punctuation mark on a tumultuous week in financial markets.

The fall in credit of *the government* is in no small part due to the fact that it is no longer the United States, that is the people of the United States, that mostly controls the government, but rather the people who make all that malicious software which we Windows users regularly require malicious software removal updates for. At least that's *one* way one might describe them.

And who are these people? They are in fact these same people who abandon truth, morals, and reason, while at the same time team up with spirit people and associated billionaires to murder, rob, and or enslave everyone else and call it Darwinism (or that, at any rate, is what they used to call it.) You see them all the time, in effect, running the internet; as, for example, in the case of YouTube, Google, Yahoo, Face Book, Microsoft, etc.

~~~~~\*~~~~~

"Oh The Father of Torture, deliver us from unrighteousness."

~~~~~\*~~~~~

All and as much as anything he ever had to do to save his life was mind his own business. But just guess what he couldn't or wouldn't ever do?

~~~~~\*~~~~~

Fan: Well, we, yeah, we like Spiderman, Batman, Green Lantern and all but....

Oafmore: But what?

Fan: ...Do *you* have to be involved?

Oafmore: Do I have to be involved? Why son, that's how you get your super heroes. Through me. No me, no super heroes.

Fan: (resignedly) O.k...

Oafmore: (aside to K-Pax) What's with these kids?

~~~~~\*~~~~~



I hope the person will pardon me, but I lifted the above pic from someone's web-log site. It shows a coffee mug that is sold as conventional tableware at a local department store (Fred Meyer.) I personally believe this sort of iconography is promoted by people who believe that the world will end soon, or if not quite that

their own will in any case; therefore, why should one really care about morals, doing the right thing, and improving society and the quality of life for everyone? A sentiment that certainly gives casual murderers and big time thieves all the more leeway for doing what they do. Alternatively, such is a kind of tribute to the ghoulish gods who preside over financial prosperity and worldly success.

Don't such people know their are innocent children and animals being born and growing up on this same planet? (How could they be so crass?)

Their response would no doubt be to say we have no choice and this is how things must be.

I for one fail to see why. One of the most galling things about the last few decades we have been living in is how life is and could be made so much better for so many; and yet we encounter attitudes such as that expressed above adapted to the mainstream. I remember back in the mid-80's some had written in conspicuous graffiti somewhere on the University of Washington campus "Say No to Death Culture." And yet who could have predicted how miserable and decrepit things have become in that same wise since?

~~~~~\*~~~~~

One vital measure of a person is to know who they treated unfairly, and whether or no they repented of doing so. Know who and for what reason they treated someone unfairly, and you will know almost all there is to know about them.

~~~~~\*~~~~~

Among today's headlines in the news (as found on Yahoo):



Analysis: U.S. credit downgrade 'inevitable'

A drop in the U.S. credit rating is likely even with a debt deal, analysts say. By Daniel Stone.

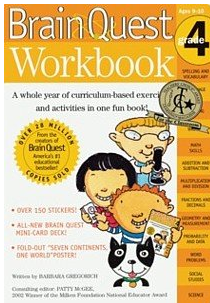
And which "drop" got its biggest start or jump, as I recollect, during the reigns of those three much beloved and well-meaning phony-baloney super-stars: Reagan, Spielberg, and Michael Jackson.

~~~~~\*~~~~~

"You know me. *Of course*, I wouldn't nor am I the sort to cut the beating heart out of a living victim. But put yourself in my position. If the thing is requested at the behest *of a god* -- why, what choice does one have?!"

~~~~~\*~~~~~

MORE Signs of the Times



Here's a series designed to *encourage* learning in elementary and pre-elementary children, and which you will want to place on the bookshelf alongside your "Baby Einstein" books.



Billion dollar Steve, in partnership with film giant Ron Howard, puts those big bucks of his to creative and intelligent use once again; in yet another predictable violence/schlock fest (stars Harrison Ford!)



Say what? [From King County's "Let's do It" (anti-smoking) campaign.]

~~~~~\*~~~~~

The following are some stanzas from Richard Rolle's (1290–1349) "A Song of the Love of Jesus." For the remainder of the poem, and other and similar works by Rolle, see:

[http://dutchgirl.com/foxpaws/biographies/Ghostly\\_Gladness/rollelyrics.html](http://dutchgirl.com/foxpaws/biographies/Ghostly_Gladness/rollelyrics.html)

...The kynd of luf [love] es this, thar it es trayst [trustful] and trew:  
To stand styll in stabylnes, and chaunge it for na new.  
The life [man] that lufe myght fynd, or ever in hert it knew,  
Fra care it turnes that kyend, and lendes in myrth and glew [glee].

For now lufe thou, I rede [advise], Criste, as I thee tell,  
And with aungels take thy stede [place]; that joy loke thou noght sell.  
In erth thou hate, I rede, all that thy lufe may fell [fall];  
For luf es stalworth as the dede [dead], luf es hard as hell.

Luf es a lyght byrthen, lufe gladdes yong and alde;  
Lufe es withowten pyne, als lofers [lovers] hase me talde.  
Lufe es a gastly [ghostly] wine, that makes men bygge and balde [bold].  
Of lufe sal [shall] he na thyng tine [lose], that hit [it] in hert will halde.

Lufe es the swettest thyng that man in erth hase tane;  
Lufe es Goddes derlyng; lufe byndes blode and bane [bone].  
In lufe be oure lykyng, I ne wate na better wane [dwelling?].  
For me and my lufyng, lufe makes bath be ane [one].

Bot fleschly lufe sal fare as dose the flowre in May,  
And last and be na mare than ane houre of a day;  
And sythen [afterward] syghe ful sare [sore] thar lust, thar pryde, thar play,  
When thay er casten in kare til thyne that lastes ay.

When thair bodys lyse [lies] in syn, thair sawls may qwake and drede,  
For up sal ryse al men, and answer for thair dede [deed].  
If thay be fonden [found] in syn, als now thair lyfe thay lede,  
Thay sal sytt hel within, and myrknes [murkness, i.e., darkness] hafe to mede.

Riche men thair handes sal wryng; and wicked werkes sal by,  
In flawme of fyre, bath knyght and keyng, with sorow schamfully.  
If thou wil lufe, than may thou syng til Criste in melody.  
The lufe of Hym overcoms al thyng; tharto thou traiste [trust] trewly.

I sigh and sob, bath day and nyght, for ane sa fayre of hew.  
Thar es na thyng my hert may light, bot lufe, that es ay new.  
Whasa had hym in his syght, or in his hert hym knew,  
His mournyng turned til [into] joy ful bryght, his sang intil glew [music].

In myrth he lyfes, nyght and day, that lufes that swete chylde;  
It es Jesu, forsoth I say, of all mekest and mylde.  
Wrath [wrath] fra hym walde at away, thof [though] he wer never sa wylde,  
He that in hert lufed hym, that day fra evel he wil hym schylde.

Of Jesu mast lyst [most pleaseth] me speke, that al my bale may bete [my ill may balm].  
Me thynk my hert may al to breke, when I thynk on that swete.  
In lufe lacid [ensnared] he hase my thoght, that sal I never forgete.  
Ful dere, me thynk, he hase me boght, with bloody hende and fete...

~~~~~\*~~~~~

Needless to say, if someone else is functioning on a mediocre level of rationality and intelligence you have that much less reason to be offended by their opinion; in fact, you are yourself a fool if you are. By the same token, it makes obvious sense to take seriously only the views and beliefs of those who show sincere and thoughtful concern about something. For if they don't actually care, say, for instance, about government, justice, humanity, public welfare, the environment, etc., what purpose does it serve being affected or influenced much or at all by them?

Now with (ahem) "these" people, as you may already know, things are warped because they attribute any and everyone's interest and desire (say, for someone and something) exclusively to selfishness, and themselves have no genuine or heartfelt sense of empathy or sympathy, and so construe these last as merely feigned and or egoistical pretexts and disguises.

They want the real, but not the truth. Yet how can you have the one without the other?

~~~~~\*~~~~~

(Does anyone by chance and in passing know the current going rate for autographs of Phil Tucker, Dwain Espser, Arthur Wontur, or O'Dale Ireland?)

~~~~~\*~~~~~

It's true I tell you! It's true! Stupid, ignorant, and irrational people everywhere are being, recruited, enlisted, and indoctrinated -- *en masse* -- to become cannibals and attack the human race!

(Awww, but what good does it do...?)

~~~~~\*~~~~~

Not so long ago, I came across somewhere in my reading someone saying to the effect something like "Abuse (or else scolding) is not instruction." This morning try as I might, I could not recall or find where I'd read it. This not inconsiderably disappointed me; as the statement expressed something both very correct and relevant, and which I would have liked to have quoted. Oh well, at least I remembered the basic idea, and yet to which further we might expand by saying -- abuse or scolding are useless as methods of teaching unless the person who resorts to them can, at the same time, *also* explain their meaning and intent calmly, objectively, and logically. The addition or qualification is important because most people who do frequently scold *cannot* explain themselves very rationally or rationally at all to begin with.

*Later.* I found it! The quote comes from a book of Latin phrases and reads "Abusus tollit usum," and which literally means "Abuse does not abrogate (or annul) use," but which one translator extends further to "Abuse is no argument against the use of anything."

~~~~~\*~~~~~

They betrayed and gave up everything good and of true worth for money, but now get less for their money than anyone else because they don't know the real value of anything.

~~~~~\*~~~~~

*Sign (and Taste) of the Times*



Notwithstanding all the Starkist nay-sayers of days gone by, looks like Charlie has the last laugh.

~~~~~\*~~~~~

Mischievous Peter Pan is but a demon in low gear; Jack the Ripper, the same but set to high.

~~~~~\*~~~~~

"And Indeed that Christ Was Not Only Man, But God Also; That Even as He Was the Son of Man, So Also He Was the Son of God.

"But lest, from the fact of asserting that our Lord Jesus Christ, the Son of God, the Creator, was manifested

in the substance of the true body, we should seem either to have given assent to other heretics, who in this place maintain that He is man only and alone, and therefore desire to prove that He was a man bare and solitary; and lest we should seem to have afforded them any ground for objecting, we do not so express doctrine concerning the substance of His body, as to say that He is only and alone man, but so as to maintain, by the association of the divinity of the Word in that very materiality, that He was also God according to the Scriptures. For there is a great risk of saying that the Saviour of the human race was only man; that the Lord of all, and the Chief of the world, to whom all things were delivered, and all things were granted by His Father, by whom all things were ordained, all things were created, all things were arranged, the King of all ages and times, the Prince of all the angels, before whom there is none but the Father, was only man, and denying to Him divine authority in these things. For this contempt of the heretics will recoil also upon God the Father, if God the Father could not beget God the Son. But, moreover, no blindness of the heretics shall prescribe to the truth. Nor, because they maintain one thing in Christ and, do not maintain another, they see one side of Christ and do not see another, shall there be taken away from us that which they do not see for the sake of that which they do. For they regard the weaknesses in Him as if they were a man's weaknesses, but they do not count the powers as if they were a God's powers. They keep in mind the infirmities of the flesh, they exclude the powers of the divinity; when if this argument from the infirmities of Christ is of avail to the result of proving Him to be man from His infirmities, the argument of divinity in Him gathered from His powers avails to the result also of asserting Him to be God from His works. For if His sufferings show in Him human frailty, why may not His works assert in Him divine power? For if this should not avail to assert Him to be God from His powers, neither can His sufferings avail to show Him to be man also from them. For whatever principle be adopted on one or the other side, will be found to be maintained. For there will be a risk that He should not be shown to be man from His sufferings, if He could not also be approved as God by His powers. We must not then lean to one side and evade the other side, because any one who should exclude one portion of the truth will never hold the perfect truth. For Scripture as much announces Christ as also God, as it announces God Himself as man. It has as much described Jesus Christ to be man, as moreover it has also described Christ the Lord to be God. Because it does not set forth Him to be the Son of God only, but also the Son of man; nor does it only say, the Son of man, but it has also been accustomed to speak of Him as the Son of God. So that being of both, He is both, lest if He should be one only, He could not be the other. For as nature itself has prescribed that he must be believed to be a man who is of man, so the same nature prescribes also that He must be believed to be God who is of God; but if he should not also be God when he is of God, no more should he be man although he should be of man. And thus both doctrines would be endangered in one and the other way, by one being convicted to have lost belief in the other. Let them, therefore, who read that Jesus Christ the Son of man is man, read also that this same Jesus is called also God and the Son of God. For in the manner that as man He is of Abraham, so also as God He is before Abraham himself. And in the same manner as He is as man the 'Son of David,' so as God He is proclaimed David's Lord. And in the same manner as He was made as man 'under the law,' [Galatians 4:4] so as God He is declared to be 'Lord of the Sabbath.' And in the same manner as He suffers, as man, the condemnation, so as God He is found to have all judgment of the quick and dead. And in the same manner as He is born as man subsequent to the world, so as God He is manifested to have been before the world. And in the same way as He was begotten as man of the seed of David, so also the world is said to have been ordained by Him as God. And in the same way as He was as man after many, so as God He was before all. And in the same manner as He was as man inferior to others, so as God He was greater than all. And in the same manner as He ascended as man into heaven, so as God He had first descended thence. And in the same manner as He goes as man to the Father, so as the Son in obedience to the Father He shall descend thence. So if imperfections in Him prove human frailty, majesties in Him affirm divine power. For the risk is, in reading of both, to believe not both, but one of the two. Wherefore as both are read of in Christ, let both be believed; that so finally the faith may be true, being also complete. For if of two principles one gives way in the faith, and the other, and that indeed which is of least importance, be taken up for belief, the rule of truth is thrown into confusion; and that boldness will not confer salvation, but instead of salvation will effect a great risk of death from the overthrow of the faith."

~ ~Novation (?-258 A.D.), [\*Treatise on the Trinity\*, ch. 11.](#)

~~~~~\*~~~~~

Father, Son, Holy Spirit -- *and* Creation. So that by and aside from this paradigm, there might be said to be *no other* person or thing. Moreover, in these, and these alone, lie perhaps the end and all of sanity and meaning.

And here is, to me at any rate, an interesting thing:

The value π is the circumference of a circle over its diameter; which we might schematized thus:

○

--

So that we have in this a formula of 4 main elements: 1) The circle; 2) its circumference; 3) the diameter; and 4) the ratio of 2) to 3). The value of which last is, of course, 3.14; noting as well that all common ratios are measured in threes (2,3,4), and which three in turn express or give form to or from a unity and or physical (or empirical) existent (1).

~~~~~\*~~~~~

It is incomparably easier to change and be renewed and reformed in the spirit than in the flesh. Hence, a wise person seeks and strives to dwell and live in the spirit.

~~~~~\*~~~~~

The dog himself has no motive, or interest in attacking anyone. He merely does what his master tells him.

~~~~~\*~~~~~

*Give the People What They Want, or "Better late than never..."*

See: <http://www.youtube.com/watch?v=kmuTzHkI1zk>

["Polar Lights 1:25 1966 Batmobile Snap Kit First Look"]

~~~~~\*~~~~~

Nemo repente fuit turpissimus

Don't know what all the gloom and pessimism about the economy is about. It seems everywhere I look -- what with the prevalence of tattoos; omnipresent bald heads with concomitant goatees; the moguls of media controlling all that's seen and heard while telling the public what everyone is to supposed to like; fair competition and human rights banned or discouraged; technological innovation killed off; mediocrity awarded; character, talent and merit punished; good taste and literacy at an all time low, and brainlessness and vulgarity at an all time high; sacrificial victims (both human and animal) regularly slaughtered and offered up -- all the necessary steps are and have been taken to propitiate the gods of wealth and prosperity.

~~~~~\*~~~~~

He wouldn't be much of a devil, would he, if he couldn't pretend to be exactly what he isn't?

~~~~~\*~~~~~

You're waiting for something to happen. (I know, I know.) Not to worry! Rest assured, it will. It will!

~~~~~\*~~~~~

We are usually indifferent or mostly indifferent to others rejection of us unless we are fond of them. In which latter case, we are inclined to take particular offense, and thus see that person as overly proud and, in turn, especially blameworthy.

~~~~~\*~~~~~

The more criminals are enriched, empowered and made respectable, the more everyone else is lessened and recede in importance. For which reason, if we can't substantially eradicate *professional* crime from our midst, it will do little good to try saving the economy otherwise.

~~~~~\*~~~~~

"...If I stop bothering you, then who am I supposed to use these brain torture radios on?"

You're not *supposed* to be using brain torture radios on *anyone*!...Do something else with yourself for once.

"Like what, for example?"

Well, go grab yourself a bag of "Pirates Booty" and watch "Despicable Me." You know your own people spend a lot of money making those movies, and the least you could do is show some moral support.

Like the good book says, "Frankenstein Must be Destroyed." But where is the bomb that will blow up the atom bomb?

~~~~~\*~~~~~

Sometimes, and in a manner of speaking, to be cursed by the devil is to be blessed by God. Yet at other times it doesn't mean anything; other than that you have some weirdo stalking you.

So I said to him:

Stop leeching on people (who don't want you), and go live *your own* life. *That's* how it's done...or didn't Dr. Frankenstein explain all that to you?...Look, you've been at this game for many years now. And what good does it do? Why not turn things around finally and use those negative, trouble-making powers of yours against someone who really deserves it. Why not then *rebel* against the Superior Oaf?

"What? And betray my evil master? What do you take me for? *A traitor*?"

~~~~~\*~~~~~

Sometimes, and in a manner of speaking, to be cursed by the devil is to be blessed by God. Yet at other times it doesn't mean anything; other than that you have some weirdo stalking you.

So I said to him:

"Stop leeching on people (who don't want you), and go live *your own* life. *That's* how it's done...or didn't Dr. Frankenstein explain all that to you?"

~~~~~\*~~~~~

The following is a portion of a fragment "discovered by Muratori in the Ambrosian Library of Milan, and published by him in his *Antiquitates Italica* in 1740." It is believed to have been written about the middle or else latter half of the second century A.D., and is spoken of as the earliest formal catalogue of New Testament books. The writer is conjectured to be Caius, a presbyter of Rome; but most scholars seem to agree as to the uncertainty of authorship. For an indepth study of this unusual work, see *Canon Muratorianus* by Samuel Prideaux Tregelles.

"...those things at which he was present he placed thus. The third book of the Gospel, that according to Luke, the well-known physician Luke wrote in his own name in order after the ascension of Christ, and when Paul had associated him with himself as one studious of right. Nor did he himself see the Lord in the flesh; and he, according as he was able to accomplish it, began his narrative with the nativity of John. The fourth Gospel is that of John, one of the disciples. When his fellow disciples and bishops entreated him, he said, 'Fast now with me for the space of three days, and let us recount to each other whatever may be revealed to each of us.' On the same night it was revealed to Andrew, one of the apostles, that John should narrate all things in his own name as they called them to mind. And hence, although different points are taught us in the several books of the Gospels, there is no difference as regards the faith of believers, inasmuch as in all of them all things are related under one imperial Spirit, which concern the Lord's nativity, His passion, His resurrection, His conversation with His disciples, and His twofold advent, -- the first in the humiliation of rejection, which is now past, and the second in the glory of royal power, which is yet in the future. What marvel is it, then, that John brings forward these several things [1 John 1:1] so constantly in his epistles also, saying in his own person, 'What we have seen with our eyes, and heard with our ears, and our hands have handled, that have we written.' For thus he professes himself to be not only the eye-witness, but also the hearer; and besides that, the historian of all the wondrous facts concerning the Lord in their order."

~ from the fragment "*Canon Muratorianus*"

~~~~~\*~~~~~

Although decreed as a heretic and vigorously combatted against by Cyprian for his teachings on refusing absolution to those who avoided martyrdom, Novation (c. 200-258), also a Roman presbyter, himself apparently died as a martyr during the persecution of Emperor Valerian. This extract of writings, in which he sounds a bit in spirit like Plotinus or a Brahmin, comes from chapter 2 of his *Treatise Concerning the Trinity*.

"God is Above All, Things, Himself Containing All Things, Immense, Eternal, Transcending the Mind of Man; Inexplicable in Discourse, Loftier Than All Sublimity. And over all these things He Himself, containing all things, having nothing vacant beyond Himself, has left room for no superior God, such as some people conceive. Since, indeed, He Himself has included all things in the bosom of perfect greatness and power, He is always intent upon His own work, and pervading all things, and moving all things, and quickening all things, and beholding all things, and so linking together discordant materials into the concord of all elements, that out of these unlike principles one world is so established by a conspiring union, that it can by no force be dissolved, save when He alone who made it commands it to be dissolved, for the purpose of bestowing other and greater things upon us. For we read that He contains all things, and therefore that there could have been nothing beyond Himself. Because, since He has not any beginning, so consequently He is not conscious of an ending; unless perchance -- and far from us be the thought -- He at some time began to be, and is not above all things, but as He began to be after something else, He would be beneath that which was before Himself, and would so be found to be of less power, in that He is designated as subsequent even in time itself. For this reason, therefore, He is always unbounded, because nothing is greater than He; always eternal, because nothing is more ancient than He. For that which is without beginning can be preceded by none, in that He has no time. He is on that account immortal, that He does

not come to an end by any ending of His completeness. And since everything that is without beginning is without law, He excludes the mode of time by feeling Himself debtor to none. Concerning Him, therefore, and concerning those things which are of Himself, and are in Him, neither can the mind of man worthily conceive what they are, how great they are, and what they are like; nor does the eloquence of human discourse set forth a power that approaches the level of His majesty. For to conceive and to speak of His majesty, as well all eloquence is with reason mute, as all mind poor. For He is greater than mind itself; nor can it be conceived how great He is, seeing that, if He could be conceived, He would be smaller than the human mind wherein He could be conceived. He is greater, moreover, than all discourse, nor can He be declared; for if He could be declared, He would be less than human discourse, whereby being declared, He can both be encompassed and contained. For whatever could be thought concerning Him must be less than Himself; and whatever could be declared must be less than He, when compared in respect of Himself. Moreover, we can in some degree be conscious of Him in silence, but we cannot in discourse unfold Him as He is. For should you call Him Light, you would be speaking of His creature rather than of Himself -- you would not declare Him; or should you call Him Strength, you would rather be speaking of and bringing out His power than speaking of Himself; or should you call Him Majesty, you would rather be describing His honour than Himself. And why should I make a long business of going through His attributes one by one? I will at once unfold the whole. Whatever in any respect you might declare of Him, you would rather be unfolding some condition and power of His than Himself. For what can you fittingly either say or think concerning Him who is greater than all discourses and thoughts? Except that in one manner -- and how can we do this? How can we by possibility conceive how we may grasp these very things? -- we shall mentally grasp what God is, if we shall consider that He is that which cannot be understood either in quality or quantity, nor, indeed, can come even into the thought itself. For if the keenness of our eyes grows dull on looking at the sun, so that the gaze, overcome by the brightness of the rays that meet it, cannot look upon the orb itself, the keenness of our mental perception suffers the same thing in all our thinking about God, and in proportion as we give our endeavours more directly to consider God, so much the more the mind itself is blinded by the light of its own thought. For -- to repeat once more -- what can you worthily say of Him, who is loftier than all sublimity, and higher than all height, and deeper than all depth, and clearer than all light, and brighter than all brightness, more brilliant than all splendour, stronger than all strength, more powerful than all power, and more mighty than all might, and greater than all majesty, and more potent than all potency, and richer than all riches, more wise than all wisdom, and more benignant than all kindness, better than all goodness, juster than all justice, more merciful than all clemency? For all kinds of virtues must needs be less than Himself, who is both. God and Parent of all virtues, so that it may truly be said that God is that, which is such that nothing can be compared to Him. For He is above all that can be said. For He is a certain Mind generating and filling all things, which, without any beginning or end of time, controls, by the highest and most perfect reason, the naturally linked causes of things, so as to result in benefit to all."

~~~~~\*~~~~~

Magic frequently works along the same lines as camouflage -- what you see may actually be what it is, but not in the way you see it.

~~~~~\*~~~~~

He gets away with murder *so much*, even I, who should, don't know his name or who he really is. And if being a rich bum weren't bad enough, he also has to be an incorrigible busy body. He ruins just about everything -- every and all the time. And the *why* of all this? Because he has to do the wrong thing so regularly; and this, because he defers almost all his most important judgments and decisions to a ghost. So that, yes, in such circumstances wherever his mark or presence is imminent or close at hand, abstinence, as dreadful as that sounds to some, is often far better than indulgence; despite all these others telling you, you *must* have it.

~~~~~\*~~~~~


"No doubt this is something for Dr. Freud to unravel. I myself can't. I mean, I *think* the thing, yes. But why I do -- I don't know."

~~~~~\*~~~~~

O.K. the two songs themselves, *as music*, are fairly so-so. But *you have to admit* and cannot deny -- they got practically everything else just right.

See: <http://www.youtube.com/watch?v=hJWF1vvqZ9k>

See: [http://www.youtube.com/watch?v=iFM216H\\_R5c&NR=1](http://www.youtube.com/watch?v=iFM216H_R5c&NR=1)

["En Vogue - Giving Him Something He Can Feel (Ultra High Quality)"] and ["En Vogue - Hold On (Remix) Ultra High Quality"]

~~~~~\*~~~~~

By and based on the law of conservation of matter (and leaving aside the question of spirit), any and all have been here, in one shape or form or other, since the Big Bang. Why then should this be grudged of Christ, when it is true of everyone and everything else?

~~~~~\*~~~~~

"You *don't have to* murder anyone. *We'll* take care of all that. All we're asking you to do is be the respectable citizen-billionaire who holds the money for us."

~~~~~\*~~~~~

Now here are two typical MTV songs from the 80's which "drive me crazy" -- but, alas, I can't "get them out of my head!"

Disclaimer. www.gunjones.com neither is affiliated with nor endorses the Boy George look.

See: http://www.youtube.com/watch?v=S_wzi-kTVOI

See: <http://www.youtube.com/watch?v=MtAtjpgH4Hc>

["Fine Young Cannibals - She Drives me Crazy"] and ["Thompson Twins - Hold Me Now"]

~~~~~\*~~~~~

From the wider perspective, one of the most significant questions posed by the involvement of autocratic spirit people in (living) human society is -- which is to prevail and rule over us? Spirit people authority and naked brute force? Or right reason and *true* democracy? Now it isn't strictly necessary to characterize either viewpoint in terms of complete absolutes. Both have their strengths and weaknesses in terms of argument; both, for instance, can manifest the use of some degree of rationality or of naked force. Both admit to the power of the people, but have, respectively, amoral versus moral ideas as to how sovereignty and consensus are to be arrived at.

Yet this allowed, the generalization is otherwise a just and accurate one. And spirit people rule does in fact discourage right reason; human and animals rights; fair, disinterested discussion; (real as opposed to pretend and manipulated) public accountability; objective science; and sportsman-like, equitable competition in the market place. Right reason, by contrast, supports exactly the opposite positions on these

points. The only question then left is -- will the public wake up in time, realize what is going on, and know what the choices are before it is too late even to vote?

~~~~~\*~~~~~

Such a bonanza of loot and plunder -- it's beyond any single human's capacity to spend, even in a lifetime. The idea then is to *give it away* to whomever will cooperate and or will look a blind eye to their law breaking and brutality; regardless of any real worth, talent, and merit in the receiver -- indeed, and generally speaking, the less moral character the latter has the more deserving. For after all, being among the rankest criminals themselves, who are they to judge?

~~~~~\*~~~~~

Now *this* is how the internet and cyber world is *supposed* to be.

See: <http://www.youtube.com/watch?v=KQp1ntcXq60&feature=related>

["Theme from UFO" -- i.e., theme from the television show "UFO" w/ apt pics]

~~~~~\*~~~~~

Red, White, and Blues.

See: <http://www.youtube.com/watch?v=1CRRNBBNnvc>

["B B King live in Africa 1974"]

~~~~~\*~~~~~

*As we continue, at least once a week so far, an abridged survey of some of the writings of the Church Fathers, it is well we should include and be reminded by these remarks of Will Durant:*

(Part I, ch. 3, 1) If art is the organization of materials, the Roman Catholic Church is among the most imposing masterpieces of history. Through nineteen centuries, each heavy with crisis, she has held her faithful together, following them with her ministrations to the ends of the earth, forming their minds, molding their morals, encouraging their fertility, solemnizing their marriages, consoling their bereavements, lifting their momentary lives into eternal drama, harvesting their gifts, surviving every heresy and revolt, and patiently building again every broken support of her power. How did this majestic institution grow?

It began in the spiritual hunger of men and women harassed with poverty, wearied with conflict, awed by mystery, or fearful of death. To millions of souls the Church brought a faith and hope that inspired and canceled death. That faith became their most precious possession, for which they would die or kill; and on that rock of hope the Church was built. It was at first a simple association of believers, an ecclesia or gathering. Each ecclesia or church chose one or more presbyteroi - elders, priests-to lead them, and one or more readers, acolytes, subdeacons, and deacons to assist the priest. As the worshipers grew in number, and their affairs became more complex, the congregations chose a priest or layman in each city to be an episcopos - overseer, bishop- to co-ordinate their functioning. As the number of bishops grew, they in turn required supervision and co-ordination; in the fourth century we hear of archbishops, metropolitans, or primates governing the bishops and the churches of a province. Over all these grades of clergy patriarchs held sway at Constantinople, Antioch, Jerusalem, Alexandria, and Rome. At the call of a patriarch or an emperor the bishops and archbishops convened in synods or councils. If a council represented only a province it was called provincial; if it represented only the East or the West it was called plenary; if both, it was general; if its decrees were accepted as binding upon all Christians, it was ecumenical- i.e., applying to

the oikoumene, or (total Christian) inhabited world. The occasionally resultant unity gave the Church its name of Catholic, or universal...

The gravest problem of the Church, next to reconciling her ideals with her continuance, was to find a way of living with the state. The rise of an ecclesiastical organization side by side with the officials of the government created a struggle for power in which the accepted subjection of one to the other was the prerequisite of peace. In the East the Church became subordinate to the state; in the West she fought for independence, then for mastery. In either case the union of Church and state involved a profound modification of Christian ethics. Tertullian, Origen, and Lactantius had taught that war is always unlawful; the Church, now protected by the state, resigned herself to such wars as she deemed necessary to protect either the state or the Church. She had not in herself the means of force; but when force seemed desirable she could appeal to the "secular arm" to implement her will. She received from the state, and from individuals, splendid gifts of money, temples, or lands; she grew rich, and needed the state to protect her in all the rights of property. Even when the state fell she kept her wealth; the barbarian conquerors, however heretical, seldom robbed the Church. The authority of the word so soon rivaled the power of the sword...

(Part I, ch. 4, 1) As the Church ceased to be a set of devotees and became an institution governing millions of men, she tended to adopt a more lenient view of human frailty, and to tolerate, sometimes to share, the pleasures of this world. A minority of Christians held such condescension to be treason to Christ; they resolved to gain heaven by poverty, chastity, and prayer, and retired completely from the world...

~Will Durant, *The Age of Faith*

~~~~~\*~~~~~

2. He goes about every one of us; and even as an enemy besieging those who are shut up (in a city), he examines the walls, and tries whether there is any part of the walls less firm and less trustworthy, by entrance through which he may penetrate to the inside. He presents to the eyes seductive forms and easy pleasures, that he may destroy chastity by the sight. He tempts the ears with harmonious music, that by the hearing of sweet sounds he may relax and enervate Christian vigour. He provokes the tongue by reproaches; he instigates the hand by exasperating wrongs to the wrecklessness of murder; to make the cheat, he presents dishonest gains; to take captive the soul by money, he heaps together mischievous hoards; he promises earthly honours, that he may deprive of heavenly ones; he makes a show of false things, that he may steal away the true; and when he cannot hiddenly deceive, he threatens plainly and openly, holding forth the fear of turbulent persecution to vanquish God's servants— always restless, and always hostile, crafty in peace, and fierce in persecution.

~St. Cyprian, Bishop of Carthage (?-258 A.D.), *Treatise X*

~~~~~\*~~~~~

I would like to take this opportunity to address my own reaction to not receiving *any* response (at least of material significance) or assistance with respect to my repeated prior appeals for legal, scientific, and or other assistance to aid me in this one man war on organized crime; regarding which see:

[A New Treatise on Hell, fourth edition](#) (.pdf zipped) ~ last updated 9/10/06 and in [.pdf](#)

See also [A Spirit People Primer](#), [Spirit People and Science Discussion Group/List](#), and, very importantly, my personal ["Narrative"](#) (.pdf zipped) ~ last updated: 3 Dec. 2009 and in [.pdf](#) -- and most recently ["Appeal of 2008, and Re-Introduction to Sherman 'Narrative'"](#)

As of this date (July 2, 2011), my predicament persists, and I am *still*, round the clock, being made subject to brain torture radios, assorted witchcraft related, often violent, assaults and batteries, continued infrence with my regular mail, phone and email, and occasonaal vandalism of my property; including hacking, and cyber and telephone harassment. Now the question might be asked, how do I view the indifference and neglect to my situation? My feeling is, it is understandable that many would be frightened or put off by the kind of concerns I'm raising. At the same, I know that those who have been punctually harassing me the past 18 years are fully capable of scare tactics, blackmail, torture, homicide, misinformation, sophistry,

bribery, etc. to secure the compliance of others in their crimes. And yet after almost two decades that not even a single person, *to my knowledge*, has come forth to *even investigate* my claims and *very* serious charges shows that *professional* people -- such as government officials, lawyers, doctors, scientists, clergy, university professors -- all of whom I in one way or another sought help from -- in a most shameful and disgraceful light; indeed, have, in several instances, conducted themselves as rank poltroons and formally censurable incompetents. Now it is on the other hand possible that some *did* try to do something to have my situation looked into, and to such, I say God bless them. They could only be among the truly best people, and who alone could redeem the rest of their profession or calling; which last evidently are so many rascals, drones, or good-for-nothings. This I emphasize is in stark contrast to the view that these spooks and their hench people have humbled or somehow persuaded me to their *way*. As far as I am concerned my life has, in effect, been hijacked by followers of Simon the Magician and Opheoneus. And I ask you or anyone in all candor -- what is such false religion to me?

~~~~~\*~~~~~

One of my favorite songs *finally* made it to YouTube recently.

See: <http://www.youtube.com/watch?v=UJDLQOCP9Oc>

["Alabama American Pride Track 1 Take a Little Trip"]

~~~~~\*~~~~~

I'm not so sure I can describe him very well. A Howie Mandel that's *beyond good and evil*? That's not quite it. But something very like. I noticed, indeed he told me so one time, he feels bad about himself. Perhaps that is why he wants to be Mr. Showmanship so earnestly. And because *he* so desires to be *the* Center of Attention, naturally, that is what *you* want also. (And *that*, as it turns out, is how he justified putting you through the woes of Job and murdering your family.)

~~~~~\*~~~~~

Ask any professional magician. Magic tricks are most convincing the more ignorant and gullible your audience is. Why then not harness the same talent and power for purposes of robbery and making money? Throw in insatiably brutal spirit people, and how much *can't* one steal and get away with?

~~~~~\*~~~~~

Re: *False Heaven*

If a person needs to force himself on people, and on an ongoing basis no less, it would seem to be because he's obviously not actually selling any or many tickets.

~~~~~\*~~~~~

Never underestimate the power and influence of someone, ages old, who lives practically his entire life for the sole purpose of spiting others.

~~~~~\*~~~~~

[I don't normally reproduce this sort of post from the Lee's legion page *here*, but in this case, for sentimental reasons, I thought I would make an exception.]

It would be remiss of us who deem ourselves champions of freedom to not at least pay some acknowledgement and tribute to Ireland's valiant freedom fighters of the 1798 rebellion, and which uprising

in some measure was inspired by the success of the American Revolution; with Wolfe Tone acting there, howsoever briefly, as a worthy counterpart to George Washington. Here then are two videos which will serve as an introduction to that remarkable struggle; while for more see [wikipedia](#)

See: <http://www.youtube.com/watch?v=srAv8S3ywzs>

See: <http://www.youtube.com/watch?v=SmBTjeowz4k>

---

Someone at the Lee' Legion page responded: "Although I am descended from some folks who were not very nice to the Irish, you are spot on -- thanks for sharing this."

To which I replied: You needn't feel any worse for your lineage as some of the Irish themselves were some of that country's worst enemies then -- and later. (I myself, btw, AM of Irish descent.)

["The Boys of Wexford" -- posted by TheOMaolagan] and ["By memory inspired - Frank Harte & Donal Lunny" -- from the album "1798 - The First Year of Liberty"]

~~~~~\*~~~~~

Isn't it something? In the course of the past 30 or so years it was granted him to earn 3 billion dollars from his movie career; when other artists of *far* greater talent, wit, intelligence, ability, and imaginative vision were not *even* permitted (thanks to organized crime in partnership with hoodlum spooks) to compete or participate, either as a result of blackballing, gangster tactics, and or flat out murder.

Whose then is the Nazi now?

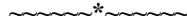
~~~~~\*~~~~~

One thing one learns from a continuing study of geo-political history is that no country, nation, or people is inherently bad. And even to the extent that they are for a time, they, in such instances without exception, are acting ignorantly *while* being carefully manipulated by conniving others. Further, and if they knew *true* right, the vast majority of them, if not quite all, and at last would and do do it.

This said, I wanted to make a few remarks regarding Jon Riley and the St. Patrick's battalion that fought in the American war with Mexico 1846-1848. Already two major budget films (1962 and 1997) have been made on this subject, and now a third presently in filming which attempts to portray Riley and his followers as idealistic martyrs. In addition, the government of Mexico itself gave as gift to some town in Ireland, in 2004, a statue commemorating Riley's supposed heroism.

Now if you want to deplore the role of the United States in that war, or praise the valor and justice of the Mexicans, I will agree with you. You will be sharing the view of no less of such as Grant and R.E. Lee. If you want to point out that some of the U.S. military was unfair to then recent immigrants; or unduly harsh in punishing captured San Patricios, you have ostensibly some good and reasonable grounds for doing so. Yet to make a saint of Riley and his comrades is, it seems to me, overtly hasty. It is odd how Riley was so put off by alleged discrimination in the United States, and yet had previously saw no qualm about serving in the British army (when true blooded Irishmen had fought the same); which latter had in recent earlier wars performed acts of literal burning people alive, hanging, and scalping (using the "pitch cap") on rebellious Irish. The fact is Riley, etc. were deserters, and on the face of it the actuating reason some want to celebrate them is not for their heroism as such, but rather their treachery and a concomitant desire to condemn the United States. Had Riley bowed out as a conscientious objector, or deserted from the war (i.e., returning to civilian life) on those grounds, yes we might think him admirable. As it was, however, and

consciously or no, to make a hero of him is to make a *hero* of traitor; who acted so in the *midst* (as opposed to *prior* to) of the war, and that is what I see as most wrong. This would seem to be further corroborated by the report that after the war Riley was not especially honored by Mexico or raised to a position of importance by them, and indeed died in poverty and abject neglect there. It is said he and others joined the Mexicans out of devotion to the Catholic Church, and yet he was buried without religious ritual or sanctification. Might it not perhaps then be the case, that Riley, et al. were simply persons duped?

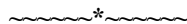


Cyprian also writes, in this case in [\*Treatise VI\*](#):

"6. Of all these, however, the principle is the same, which misleads and deceives, and with tricks which darken the truth, leads away a credulous and foolish rabble. They are impure and wandering spirits, who, after having been steeped in earthly vices, have departed from their celestial vigour by the contagion of earth, and do not cease, when ruined themselves, to seek the ruin of others; and when degraded themselves, to infuse into others the error of their own degradation...

"7. These spirits, therefore, are lurking under the statues and consecrated images: these inspire the breasts of their prophets with their afflatus, animate the fibres of the entrails, direct the flights of birds, rule the lots, give efficiency to oracles, are always mixing up falsehood with truth, for they are both deceived and they deceive; they disturb their life, they disquiet their slumbers; their spirits creeping also into their bodies, secretly terrify their minds, distort their limbs, break their health, excite diseases to force them to worship of themselves, so that when glutted with the steam of the altars and the piles of cattle, they may unloose what they had bound, and so appear to have effected a cure. The only remedy from them is when their own mischief ceases; nor have they any other desire than to call men away from God, and to turn them from the understanding of the true religion, to superstition with respect to themselves; and since they themselves are under punishment, (they wish) to seek for themselves companions in punishment whom they may by their misguidance make sharers in their crime..."

And this is a helpful description of spirit people that can be added to one's catalogue or collection of cumulative observations. Now *how much* such as Tertullian or Cyprian knew as to spirit people, or were or might have been themselves possibly fooled by the latter in some measure, is difficult to quite say. For it is important to remember that certain spirit people can display acts of seeming beneficence (as well acts of cruelty and terror), address you in an intimate and insinuating manner, or make you see and or hear such wonders (e.g., as in the aforesaid "Dolby-Surround Sound") that if you are not a thinking and alert person, you might think they were "God" or from otherwise from Heaven. As I have remarked before, regardless of the show of power or manifestation of real and seeming wonders -- howsoever miraculous, magnificent, or majestic -- judge spirit people as you would anyone else. Indeed, as a cautionary and general rule, treat any and all as if they are a con artist and criminal. And if you or someone objects, "yes, but what if they are from God?" If they are actually from God, they will be honest, accountable, rational, responsible -- that is to say they will be of the truth. But I guarantee you, the odds of your ever dealing with a spirit person of *that* kind is extremely remote (to say the least), and you are safer and more prudent to assume that they are trying to manipulate you for their own completely selfish ends, and otherwise up to no good.



12...The fear and faith of God ought to make you prepared for everything, although it should be the loss of private estate, although the constant and cruel harassment of your limbs by agonizing disorders, although the deadly and mournful wrench from wife, from children, from departing dear ones; Let not these things be offenses to you, but battles: nor let them weaken nor break the Christian's faith, but rather show forth his strength in the struggle, since all the injury inflicted by present troubles is to be despised in the assurance of future blessings. Unless the battle has preceded, there cannot be a victory: when there shall have been, in the onset of battle, the victory, then also the crown is given to the victors. For the helmsman is recognised in the tempest; in the warfare the soldier is proved. It is a wanton display when there is no danger. Struggle in adversity is the trial of the truth. The tree which is deeply founded in its root is not moved by the onset of winds, and the ship which is compacted of solid timbers is beaten by the waves and is not shattered; and

when the threshing-floor brings out the grain, the strong and robust grains despise the winds, while the empty chaff is carried away by the blast that falls upon it...

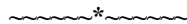
23...And moreover, also, the Holy Spirit teaches by Solomon, that they who please God are more early taken hence, and are more quickly set free, lest while they are delaying longer in this world they should be polluted with the contagions of the world. "He was taken away," says he, "lest wickedness should change his understanding. For his soul was pleasing to God; wherefore hastened He to take him away from the midst of wickedness." [Wisdom 4:11] So also in the Psalms, the soul that is devoted to its God in spiritual faith hastens to the Lord, saying, "How amiable are your dwellings, O God of hosts! My soul longs, and hastens unto the courts of God."

24...Rather, beloved brethren, with a sound mind, with a firm faith, with a robust virtue, let us be prepared for the whole will of God: laying aside the fear of death, let us think on the immortality which follows. By this let us show ourselves to be what we believe, that we do not grieve over the departure of those dear to us, and that when the day of our summons shall arrive, we come without delay and without resistance to the Lord when He Himself calls us.

25. And this, as it ought always to be done by God's servants, much more ought to be done now— now that the world is collapsing and is oppressed with the tempests of mischievous ills; in order that we who see that terrible things have begun, and know that still more terrible things are imminent, may regard it as the greatest advantage to depart from it as quickly as possible. If in your dwelling the walls were shaking with age, the roofs above you were trembling, and the house, now worn out and wearied, were threatening an immediate destruction to its structure crumbling with age, would you not with all speed depart? If, when you were on a voyage, an angry and raging tempest, by the waves violently aroused, foretold the coming shipwreck, would you not quickly seek the harbour? Lo, the world is changing and passing away, and witnesses to its ruin not now by its age, but by the end of things. And do you not give God thanks, do you not congratulate yourself, that by an earlier departure you are taken away, and delivered from the shipwrecks and disasters that are imminent?

26. We should consider, dearly beloved brethren— we should now and always reflect that we have renounced the world, and are in the meantime living here as guests and strangers. Let us greet the day which assigns each of us to his own home, which snatches us hence, and sets us free from the snares of the world, and restores us to paradise and the kingdom. Who that has been placed in foreign lands would not hasten to return to his own country? Who that is hastening to return to his friends would not eagerly desire a prosperous gale, that he might the sooner embrace those dear to him? We regard paradise as our country - we already begin to consider the patriarchs as our parents: why do we not hasten and run, that we may behold our country, that we may greet our parents? There a great number of our dear ones is awaiting us, and a dense crowd of parents, brothers, children, is longing for us, already assured of their own safety, and still solicitous for our salvation. To attain to their presence and their embrace, what a gladness both for them and for us in common! What a pleasure is there in the heavenly kingdom, without fear of death; and how lofty and perpetual a happiness with eternity of living! There the glorious company of the apostles -- there the host of the rejoicing prophets -- there the innumerable multitude of martyrs, crowned for the victory of their struggle and passion -- there the triumphant virgins, who subdued the lust of the flesh and of the body by the strength of their continency -- there are merciful men rewarded, who by feeding and helping the poor have done the works of righteousness -- who, keeping the Lord's precepts, have transferred their earthly patrimonies to the heavenly treasures. To these, beloved brethren, let us hasten with an eager desire; let us crave quickly to be with them, and quickly to come to Christ. May God behold this our eager desire; may the Lord Christ look upon this purpose of our mind and faith, He who will give the larger rewards of His glory to those whose desires in respect of Himself were greater!

~St. Cyprian, Bishop of Carthage (?-258 A.D.), *Treatise VII.*



All the censure and condemnation of Christianity could only apply to dishonest and needlessly irrational Christianity, and which is not true Christianity at all. Some, for instance, think it Christian that the world should be offered up in sacrifice to the devil in order to, supposedly, please God. Yet what greater nonsense is there than this? So don't invoke or tell me about or blame Christ and Jesus, as even devils do, when no one will be (fundamentally) honest and no one will be (properly) rational.

No honesty, no Christ.

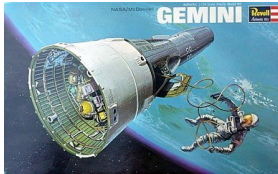
~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=S78VlyZYpfc>

["Toots & The Maytals - Take Me Home Country Roads (reggae se)"]

~~~~~\*~~~~~

Take me home, country roads...



*Note.* You can't even get this kit anymore, except for left over, collector's stock at high prices on ebay. Yet there *is* plenty, and I mean *plenty*, of Star Wars/fantasy junk out there in lieu of.

~~~~~\*~~~~~

I'm inclined to suspect that at this point in his movie career, Johnny Depp has finally (and understandably) become so disenchanted with working for these people that they have felt it necessary to retaliate, and as a result sometimes prevent him from going to the bathroom.

~~~~~\*~~~~~

Occasionally, if not more frequently, when someone likes you, you assume it is for such and such reason; only to later find, or else perhaps never find, that is not the actual reason at all.

~~~~~\*~~~~~

What is thought of as "Satan" may indeed and strictly speaking be rather a position, seat of power, throne, or "principality" rather than a person per se; with such person who sits in that seat being denoted by that designation. So for instance and similarly, someone might be the sitting monarch or president of "Xenobia," but the position might well be held by someone completely different than he or she who presently occupies it. So if, etymologically speaking, "Satan" is "The Adversary" any number of person might play or perform that role differently from how another treats it. Just as we might say, this is a worthy king, queen, prime minister, bishop, or pope, or this an unworthy one -- but the office is the same. Professional and the more intelligent devils are aware of this phenomena or principle and will not hesitate to use it to usurp power and authority where and when they can. But by the same token, so might good people concievably dethrone, say, "Satan," and replace him with an "adversary" more to their or our own liking.

~~~~~\*~~~~~

In a Hobbesian, fascist, or communistic world there are no *leaders* because in such states there is, aside from a figurehead, only one *leader* -- and he is not human but rather a spirit person. People understandably villify Hitler, yet the more I read about the origins and lead up to World War II, the more apparent it becomes that Hitler, while a talented and clever person, had no where near the intelligence to have conquered Germany by his intellectual lonesome. In Lynn Montross' *War Through the Ages*, he suggests



that it was the German officer class from World War I that, in effect, turned Germany upside down and thus brought him into power. And yet how then was Hitler able to oust them from political importance afterward -- *and why*? Likewise, if what Montross asserts as to Hitler's pre-war economic and cultural invasions of neighboring countries are correct as to fact, it seems incredible that Hitler could alone envision and carry out so elaborate a scheme by himself, with such as Himmler and some banker or financier to aid him, without anybody noticing what was going on.

*Later.* Nor is it to Montross' or other (and would be) historians' credit, by the way, to be using statements like:

"Brutality is respected. Brutality and physical strength. The plain man in the street respects nothing but brutal strength and ruthlessness - women and children too. The people need wholesome fear. They want to fear something. They want someone to frighten them and make them shudderingly submissive. Haven't you seen everywhere that after the beerhall battles those who have been beaten are the first to join the party as new members? Why babble about brutality and get indignant about tortures? The masses want them. They need something that will give them a thrill of horror."

-- to condemn Hitler when, on further research, it turns out they are founded on hearsay. My goodness, if scholars can't find public statements or first hand documents -- from such a one as rabble-rousing Hitler no less -- to make this kind of case or argument, they ought not be adopting such an approach to begin with, or at the very least they could clearly identify and demark hearsay for what it is.

~~~~~\*~~~~~

More Brenda Lee...

See: <http://www.youtube.com/watch?v=cPvA0V2ahd4>

["Brenda Lee - Somewhere (1966)"]

~~~~~\*~~~~~

Here's another version of a song we posted a while back with Roy Orbison singing.

See: <http://www.youtube.com/watch?v=y-6bnEKvOlw>

["Brenda Lee - More (1964)"]

~~~~~\*~~~~~

"Look, mister, what it all comes down to frankly is this. You don't play ball with Steve and the Ghoul, you don't *do* business (get the picture?)"

~~~~~\*~~~~~

The teeming masses are either leaves of grass or soylent green -- with the choice of which being up to you the People.

~~~~~\*~~~~~

Even if, *for the sake of argument*, you reject formal Christianity and or formal religion, how can you possibly argue against the basic good sense of the following words of Cypran's from section 16 of his *Treatise IV*:

[16] Moreover, we ask that the will of God may be done both in heaven and in earth, each of which things pertains to the fulfilment of our safety and salvation. For since we possess the body from the earth and the spirit from heaven, we ourselves are earth and heaven; and in both— that is, both in body and spirit— we pray that God's will may be done. For between the flesh and spirit there is a struggle; and there is a daily strife as they disagree one with the other, so that we cannot do those very things that we would, in that the spirit seeks heavenly and divine things, while the flesh lusts after earthly and temporal things; and therefore we ask that, by the help and assistance of God, agreement may be made between these two natures, so that while the will of God is done both in the spirit and in the flesh, the soul which is new-born by Him may be preserved. This is what the Apostle Paul openly and manifestly declares by his words: "The flesh," says he, "lusts against the spirit, and the spirit against the flesh: for these are contrary the one to the other; so that you cannot do the things that you would. Now the works of the flesh are manifest, which are these; adulteries, fornications, uncleanness, lasciviousness, idolatry, witchcraft, murders, hatred, variance, emulations, wraths, strife, seditions, dissensions, heresies, envyings, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, magnanimity, goodness, faith, gentleness, continence, chastity." [Galatians 5:17-22] And therefore we make it our prayer in daily, yea, in continual supplications, that the will of God concerning us should be done both in heaven and in earth; because this is the will of God, that earthly things should give place to heavenly, and that spiritual and divine things should prevail.

[35]...But if in the Holy Scriptures the true sun and the true day is Christ, there is no hour excepted for Christians wherein God ought not frequently and always to be worshipped; so that we who are in Christ— that is, in the true Sun and the true Day— should be instant throughout the entire day in petitions, and should pray; and when, by the law of the world, the revolving night, recurring in its alternate changes, succeeds, there can be no harm arising from the darkness of night to those who pray, because the children of light have the day even in the night. For when is he without light who has light in his heart? Or when has not he the sun and the day, whose Sun and Day is Christ?...

~St. Cyprian, Bishop of Carthage (?-258 A.D.), [*Treatise IV, 16 & 35*](#).

So that on the face of it, this life and this world it would seem is somehow divided (like spirit and flesh described above) between (essentially) two opposing parties; who both desire to have it very royally (so to speak) their *own* way; and with, as a result, ultimately not all that much left for those remaining (i.e., here in this world) in between.

Note. The Christian view is not that flesh of itself is bad, but that it should not *rule* spirit. Instead, right spirit rather should *rule over* flesh.

~~~~~\*~~~~~

If you haven't secured a copy yet, run, don't walk, to get the just released 6 DVD set of the "Best of the Dean Martin Variety Show." Aside from being so much better than having to sign up for an expensive subscription that comes in monthly installments, as you had to do previously, these shows are of themselves priceless. If you like the decade, this (at least when a particular number) is the 60's at some of its very, very best (though admittedly in the case of many of the comedy sketches, also at its very worst.) At times, again when it comes to the music numbers, it will put you on cloud nine. My biggest gripe is that the series *entire* is still not available; when, after all, it ought to be. Oh well, maybe some day.

At least one episode has Jack Jones singing -- and what a marvellously stunning voice! This clip is *not* from the D.M. show -- but is altogether much similar to the sort of thing you see there.

See: <http://www.youtube.com/watch?v=ZC1Q6-5IeTs>

["Jack Jones sings "Shadow of Your Smile" & "What Now My Love""]

~~~~~\*~~~~~



With all those millions and billions in the hands of such savvy captains of industry and grass roots entrepreneurs, who says the economy's going bust? With that in mind -- which of these innovative *Recession-Busters* best works for you?

- * MORE Comic book super hero movies
- * Movie trailers that go "thump-thump-thump"
- * Advertising on Kindle
- * A drastically downgraded Face Book
- * Dover Mathematics and Science catalog -- IN COLOR!
- * Chocolate Cheerios
- * Mini-Pop Tarts*
- * Paying for tire air
- * IMVU.com
- * HDTV -- and Blue Ray!
- etc., etc.

* However, as I was subsequently forced to admit to my friend Louis Chirillo -- "steer clear of those new Mini-Pop Tarts. It was murder trying to get them out of the toaster afterwards..."

~~~~~\*~~~~~

To the degree man is not honest and rational, he is correspondingly childish and immature. And when honesty and right reason are abandoned, these are invariably supplanted by and substituted with the authority of spirit people. Indeed, the latter can and do become the permission and license for the worst evil. Why then wonder any longer at the tragedies of history?

~~~~~\*~~~~~

Though naturally most of us from childhood learn and grow intellectually as we get older -- not even the wisest or most educated ever ceases from suffering some substantial degree of *un-knowing*. Or to put it differently and despite what we think, there is incalculably so much more that we don't know (than we think we do.) For to believe otherwise would be to think we could comprehend the infinite. And yet, strangely enough, many adults do, in effect, come to think that, in their so many years of living, they have successfully grasped the infinite. As a result, they come to believe that learning, reading, and studying are only for children or young people going to school, and that they themselves have no real need for such things.

~~~~~\*~~~~~

*His Famous Last Words.*

"Take my word for it. Never accept an I.O.U. from a ghost. (I had to learn the hard way.)"

~~~~~\*~~~~~

What do you call it when a 30+ sec video posted on YouTube, and which shows a baby's utterly horrifying birth defects (in this case from ichthyosis congenita), receives 2,109,314 viewings? As far as I am concerned and from what I know about dealing with these kind of people first hand, this is witchcraft culture -- the same or related that dominates filmdom and other areas of the mass media. Moreover, and for the same reason, it would come as no surprise whatsoever to me that some birth defects actually are the result of certain incomprehensibly sadistic spirit people's gruesome and deliberate intention to cause inhuman suffering and degradation. Yet, as some would argue, if such cruel methods, and literal fiends as criminals who carry them out, make it possible for someone to procure a million or even still a billion dollars -- isn't it all worth it?

So you see all this talk about fighting terrorism is in fact a lot of red-herring, malarkey -- for here is real evil for all to see who would but take the trouble to be honest, investigate and look into these kinds of things for themselves.

~~~~~\*~~~~~

Just as \_\_\_ and \_\_\_ pollute the TV and internet with their movies and advertising, so spirit people vitiate the sky and eco-environment with ther heaven, ghosts, and angels. (And, no, I am not per se against movies any more than I am against angels, etc.)

~~~~~\*~~~~~

The question may finally be asked -- is "Hell" (that is, spirit people) necessary?

Our answer?

No, not if you can blow them up with the military.

~~~~~\*~~~~~

Be not deceived by Homer -- the glory and beauties of Olympus are such and as only could enthrall and infatuate a latter-day Jerry Bruckheimer or other Hollywood glamour magnate (strictly for mummies and nosferatu types in other words.)

~~~~~\*~~~~~

He who abandons honest and right reason invites the conquest of his life by hell.

~~~~~\*~~~~~

Yes, the priest, prelate, or preacher (in a given instance) is a liar, fool, hypocrite, or cold-hearted person, but is religion to blame for that?

~~~~~\*~~~~~

"God is not limited by your morals and reason." Granted, yes, but you are not God.

~~~~~\*~~~~~

Words and sounds (as especially in poetry and music) are a means or vehicle of conveying ideas and feelings. Yet it is not ideas and feelings that are the end, but, rather, spirit (or if you prefer, "soul") -- which lies at the heart or root of thought and emotion. Thus, outside spirit (even if within the bounds of thought and emotion), words and sounds have no (or at best very little) meaning or relevance.

~~~~~\*~~~~~

"The teachings and doctrine of Ophioneus must be upheld and vindicated...!" To which we respond -- "No, they musn't." (As noted before -- "mark well the doctrine.")

~~~~~\*~~~~~

How and why do you think it is that people, and of diverse faiths and creeds no less, down the centuries and through ages have, time and time again, warned him about getting punished -- and severely -- for what he is doing?

~~~~~\*~~~~~

I like these flowers, trees, and little animals, etc...(but) I don't know what the rest of *all this* is supposed to be about.

~~~~~\*~~~~~

Evidently this Congressman missed his calling; when what he should have done was taken up a career in movies and television where they actually pay you to act like that (and before a prime time audience of millions no less.)

~~~~~\*~~~~~

HAVE YOU SEEN ME?



Has not had a change of clothes in two years, since and when she first appeared in Progressive auto Insurance ads tied in with the then released Star Trek motion picture. If you've seen her, please call (206) 784-1132

Center for Abused and Missing Children

~~~~~\*~~~~~

We know from Yahoo and Google that adopting a silly name will only protect a company so long before it is finally leeches onto and devoured by society's omnipresent and absurdly wealthy criminal element. Such it turns out to be also the case with Avast! anti-virus. If you didn't know better, you might think that with a buccaneer moniker like that they would have been able to do business without much molestation. And yet when I went to renew my subscription (which I last did three years ago), to my dismay I found that it too has fallen under the iron boot of the witchcraft/warcraft monopolists and good-for-nothings who end up taking over businesses and communities right and left these past two decades. Without going into detail and to speak generally, the Avast program is dressed up with new graphics, sounds, and gimmicks, yet in

substance has in no wise has been significantly improved over past versions. On the surface, it is made to seem like a big upgrade has taken place, but really it is the same thing dressed up with a lot of new noise and colors. Previously -- that is for the past 10 years -- when I renewed, the start/expiration date always fell on the same calendar day of the given year as it always had prior. Well, now when I renewed, the date is made to be on the same day as I renew rather than on this hitherto unchanged date. So, for example, earlier when my Avast license expired on July 6th, if I renewed say in early June the turnover/exp. date would still be on July 6th. At present however when I renew, as did I just yesterday, the expiration date is set to mid-June! Pretty clever, eh?

Come June next year, I think I will be looking for a new anti-virus program.

(By the way and as we have asked here previously, who it that has the wherewithal and expertise to making virus and malware so continually powerful and frequent as to keep the anti-virus people still in business? Some lone nerd hackers?)

~~~~~\*~~~~~

So far and on the face of it, the billion dollar wind-fall of the PC revolution seems to have been chiefly spent and invested in banking, advertising, movies, and real-time video games...

~~~~~\*~~~~~

3. For although there seem to be tares in the Church, yet neither our faith nor our charity ought to be hindered, so that because we see that there are tares in the Church we ourselves should withdraw from the Church: we ought only to labour that we may be wheat, that when the wheat shall begin to be gathered into the Lord's barns, we may receive fruit for our labour and work. The apostle in his epistle says, "In a great house there are not only vessels of gold and silver, but also of wood and of earth, and some to honour and some to dishonour." [2 Timothy 2:20] Let us strive, dearest brethren, and labour as much as we possibly can, that we may be vessels of gold or silver. But to the Lord alone it is granted to break the vessels of earth, to whom also is given the rod of iron. The servant cannot be greater than his lord, nor may any one claim to himself what the Father has given to the Son alone, so as to think that he can take the fan for winnowing and purging the threshing-floor, or can separate by human judgment all the tares from the wheat. That is a proud obstinacy and a sacrilegious presumption which a depraved madness assumes to itself. And while some are always assuming to themselves more dominion than meek justice demands, they perish from the Church; and while they insolently extol themselves, blinded by their own swelling, they lose the light of truth. For which reason we also, keeping moderation, and considering the Lord's balances, and thinking of the love and mercy of God the Father, have long and carefully pondered with ourselves, and have weighed what was to be done with due moderation.

~St. Cyprian, Bishop of Carthage (?-258 A.D.), Epistle 50.

~~~~~\*~~~~~

"I'll eat as much and often *as I like*." Sure enough he does -- and gets himself all fat as a result.

~~~~~\*~~~~~

Dreaded and feared by countless souls, oh yes! And yet *were* it possible for you to *finally* get to see a picture of what he actually looks like, odds are you couldn't keep from laughing.

~~~~~\*~~~~~



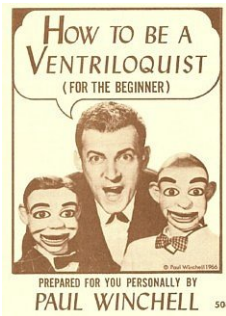
When, and as has been the case in recent decades, spirit and witchcraft people have been so successful in taking over so much of everything, it is not because they are so fearsome and diabolically clever (as they like to pride themselves on and pretend), but that *so many* regular people are *permitted* to be so incomprehensibly childish, irrational, irresponsible, and unaccountable. In my case alone, I fought off and beat these hoodlums single-handedly, and yet after 18 years they are still getting away with murder. And despite numerous requests and entreaties to do so, I have yet to persuade someone to *even* look into and investigate what is going on -- despite the fact that it does and has involved some of the very worst kind of crime and brutality imaginable.

~~~~~\*~~~~~

All the children love, or at least are supposed to love, the over-grown adolescent Peter Pan, and who is their hero. Peter however is in reality a Ganymede of sorts owned by a Giant whom he dreads, but which Giant is nonetheless kind enough to let him go on living as a child. Now in order for him to vindicate his importance before the children, Peter must battle Captain Hook. And yet Peter never *really* can defeat Captain Hook because it is the Giant in disguise (though Peter doesn't know this), and sometimes the Giant, pretending to be Hook, will feign defeat.

Such is the life of a complete fool -- even if he does (in a given instance) have a million dollars.

~~~~~\*~~~~~



Those who zealously combat what's bad (or what's seems to be bad), but not evil only succeed in aiding and abetting evil. Indeed, it is not uncharacteristic for many such to explicitly or implicitly *deny* that evil even exists; while at the same time vilifying certain others as if these last *are* evil (e.g., Ben Ladin or corporate executives.) The truth is evil, and by which I mean willful malevolence and the desire to cause others extreme suffering and degradation, does exist and originates with certain spirit people. And those who are against admitting to, scientifically investigating, and fighting such spirit people do in fact serve and acquiesce to such monsters -- and are *not* helping *anyone* with their repeated complaints or condemnation of what's *supposed to be* wrong with the world.

As noted by us many times previously, part of the problem lies in that puissant, criminal spirit people customarily pass themselves off as divinity or representing divinity -- and who are supposed to be superior to all logic and morals; thus dispensing (as need be or circumstances require) with logic and morals almost entirely. And yet as any truly intelligent person does and will realize, it is the dearth of logic and in turn morals which are the real and primary cause of life's worst ills and tragedies.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch>

["shocking blue - hot sand (live in japan)"]

~~~~~\*~~~~~

This week in the Continental Army series, "THE JILTED MUSE: A Chance Smattering of Choice Francis Hopkinson," and for which see: <http://www.gunjones.com/Francis-Hopkinson.pdf>

Later. Here are two songs from Hopkinson, via YouTube, with lyrics to the first of these by Thomas Parnell. (You'll want to lower the volume a bit on the second video.)

See: http://www.youtube.com/watch?v=EtWgFU52uwM&feature=player_embedded

See: http://www.youtube.com/watch?v=6cchFYKuj_c

["Thomas Hampson performs My Days Have Been So Wondrous Free"] and ["A Toast (to General Washington), (Francis Hopkinson, 1778)" -- actual title is "THE Toastt."]

~~~~~\*~~~~~

Here's some fun trivia for you --

Did you know that "Dracula" in Latin means little (or miniature) dragon or serpent? That is "Draco" (dragon) + the suffix "-ula" (little)?

~~~~~\*~~~~~

If a demon hounds and haunt you, and won't or refuses to stop, then you must learn how to hound and haunt *him*. (No, this isn't the easiest thing in the world to do, but don't for a moment think it can't be done; for it can be and has.)

~~~~~\*~~~~~

10...although the laws [of Rome] are carved on twelve tables, and the statutes are publicly prescribed on brazen tablets...(y)et wrong is done in the midst of the laws themselves; wickedness is committed in the very face of the statutes; innocence is not preserved even in the place where it is defended. By turns the rancour of disputants rages; and when peace is broken among the togas, the Forum echoes with the madness of strife. There close at hand is the spear and the sword, and the executioner also; there is the claw that tears, the rack that stretches, the fire that burns up—more tortures for one poor human body than it has limbs. And in such cases who is there to help? One's patron? He makes a feint, and deceives. The judge? But he sells his sentence. He who sits to avenge crimes commits them, and the judge becomes the culprit, in order that the accused may perish innocently. Crimes are everywhere common; and everywhere in the multiform character of sin, the pernicious poison acts by means of degraded minds. One man forges a will, another by a capital fraud makes a false deposition; on the one hand, children are cheated of their inheritances, on the other, strangers are endowed with their estates. The opponent makes his charge, the false accuser attacks, the witness defames, on all sides the venal impudence of hired voices sets about the falsification of charges, while in the meantime the guilty do not even perish with the innocent. There is no fear about the laws; no concern for either inquisitor or judge; when the sentence can be bought off for money, it is not cared for. It is a crime now among the guilty to be innocent; whoever does not imitate the wicked is an offense to them. The laws have come to terms with crimes, and whatever is public has begun



to be allowed. What can be the modesty, what can be the integrity, that prevails there, when there are none to condemn the wicked, and one only meets with those who ought themselves to be condemned?

11. But that we may not perchance appear as if we were picking out extreme cases, and with the view of disparagement were seeking to attract your attention to those things whereof the sad and revolting view may offend the gaze of a better conscience, I will now direct you to such things as the world in its ignorance accounts good. Among these also you will behold things that will shock you. In respect of what you regard as honours, of what you consider the fasces, what you count affluence in riches, what you think power in the camp, the glory of the purple in the magisterial office, the power of licence in the chief command—there is hidden the virus of ensnaring mischief, and an appearance of smiling wickedness, joyous indeed, but the treacherous deception of hidden calamity. Just as some poison, in which the flavour having been medicated with sweetness, craftily mingled in its deadly juices, seems, when taken, to be an ordinary draught, but when it is drunk up, the destruction that you have swallowed assails you. You see, forsooth, that man distinguished by his brilliant dress, glittering, as he thinks, in his purple. Yet with what baseness has he purchased this glitter! What contempts of the proud has he had first to submit to! What haughty thresholds has he, as an early courtier, besieged! How many scornful footsteps of arrogant great men has he had to precede, thronged in the crowd of clients, that by and by a similar procession might attend and precede him with salutations—a train waiting not upon his person, but upon his power! For he has no claim to be regarded for his character, but for his fasces. Of these, finally, you may see the degrading end, when the time-serving sycophant has departed, and the hanger-on, deserting them, has defiled the exposed side of the man who has retired into a private condition. It is then that the mischiefs done to the squandered family-estate smite upon the conscience, then the losses that have exhausted the fortune are known—expenses by which the favour of the populace was bought, and the people's breath asked for with fickle and empty entreaties. Assuredly, it was a vain and foolish boastfulness to have desired to set forth in the gratification of a disappointing spectacle, what the people would not receive, and what would ruin the magistrates.

12. But those, moreover, whom you consider rich, who add forests to forests, and who, excluding the poor from their neighbourhood, stretch out their fields far and wide into space without any limits, who possess immense heaps of silver and gold and mighty sums of money, either in built-up heaps or in buried stores—even in the midst of their riches those are torn to pieces by the anxiety of vague thought, lest the robber should spoil, lest the murderer should attack, lest the envy of some wealthier neighbour should become hostile, and harass them with malicious lawsuits. Such a one enjoys no security either in his food or in his sleep. In the midst of the banquet he sighs, although he drinks from a jewelled goblet; and when his luxurious bed has enfolded his body, languid with feasting, in its yielding bosom, he lies wakeful in the midst of the down; nor does he perceive, poor wretch, that these things are merely gilded torments, that he is held in bondage by his gold, and that he is the slave of his luxury and wealth rather than their master. And oh, the odious blindness of perception, and the deep darkness of senseless greed! Although he might disburden himself and get rid of the load, he rather continues to brood over his vexing wealth—he goes on obstinately clinging to his tormenting hoards. From him there is no liberality to dependents, no communication to the poor. And yet such people call that their own money, which they guard with jealous labour, shut up at home as if it were another's, and from which they derive no benefit either for their friends, for their children, or, in fine, for themselves. Their possession amounts to this only, that they can keep others from possessing it; and oh, what a marvellous perversion of names! They call those things goods, which they absolutely put to none but bad uses.

13. Or think you that even those are secure—that those at least are safe with some stable permanence among the chaplets of honour and vast wealth, whom, in the glitter of royal palaces, the safeguard of watchful arms surrounds? They have greater fear than others. A man is constrained to dread no less than he is dreaded. Exaltation exacts its penalties equally from the more powerful, although he may be hedged in with bands of satellites, and may guard his person with the enclosure and protection of a numerous retinue. Even as he does not allow his inferiors to feel security, it is inevitable that he himself should want the sense of security. The power of those whom power makes terrible to others, is, first of all, terrible to themselves. It smiles to rage, it cajoles to deceive, it entices to slay, it lifts up to cast down. With a certain usury of mischief, the greater the height of dignity and honours attained, the greater is the interest of penalty required.

14. Hence, then, the one peaceful and trustworthy tranquillity, the one solid and firm and constant security, is this, for a man to withdraw from these eddies of a distracting world, and, anchored on the ground of the harbour of salvation, to lift his eyes from earth to heaven; and having been admitted to the gift of God, and

being already very near to his God in mind, he may boast, that whatever in human affairs others esteem lofty and grand, lies altogether beneath his consciousness. He who is actually greater than the world can crave nothing, can desire nothing, from the world. How stable, how free from all shocks is that safeguard; how heavenly the protection in its perennial blessings,— to be loosed from the snares of this entangling world, and to be purged from earthly dregs, and fitted for the light of eternal immortality! He will see what crafty mischief of the foe that previously attacked us has been in progress against us. We are constrained to have more love for what we shall be, by being allowed to know and to condemn what we were. Neither for this purpose is it necessary to pay a price either in the way of bribery or of labour; so that man's elevation or dignity or power should be begotten in him with elaborate effort; but it is a gratuitous gift from God, and it is accessible to all. As the sun shines spontaneously, as the day gives light, as the fountain flows, as the shower yields moisture, so does the heavenly Spirit infuse itself into us. When the soul, in its gaze into heaven, has recognised its Author, it rises higher than the sun, and far transcends all this earthly power, and begins to be that which it believes itself to be.

15. Do you, however, whom the celestial warfare has enlisted in the spiritual camp, only observe a discipline uncorrupted and chastened in the virtues of religion. Be constant as well in prayer as in reading; now speak with God, now let God speak with you, let Him instruct you in His precepts, let Him direct you. Whom He has made rich, none shall make poor; for, in fact, there can be no poverty to him whose breast has once been supplied with heavenly food. Ceilings enriched with gold, and houses adorned with mosaics of costly marble, will seem mean to you, now when you know that it is you yourself who are rather to be perfected, you who are rather to be adorned, and that that dwelling in which God has dwelt as in a temple, in which the Holy Spirit has begun to make His abode, is of more importance than all others. Let us embellish this house with the colours of innocence, let us enlighten it with the light of justice: this will never fall into decay with the wear of age, nor shall it be defiled by the tarnishing of the colours of its walls, nor of its gold. Whatever is artificially beautified is perishing; and such things as contain not the reality of possession afford no abiding assurance to their possessors. But this remains in a beauty perpetually vivid, in perfect honour, in permanent splendour. It can neither decay nor be destroyed; it can only be fashioned into greater perfection when the body returns to it.

16. These things, dearest Donatus, briefly for the present. For although what you profitably hear delights your patience, indulgent in its goodness, your well-balanced mind, and your assured faith— and nothing is so pleasant to your ears as what is pleasant to you in God—yet, as we are associated as neighbours, and are likely to talk together frequently, we ought to have some moderation in our conversation; and since this is a holiday rest, and a time of leisure, whatever remains of the day, now that the sun is sloping towards the evening, let us spend it in gladness, nor let even the hour of repast be without heavenly grace. Let the temperate meal resound with psalms; and as your memory is tenacious and your voice musical, undertake this office, as is your wont. You will provide a better entertainment for your dearest friends, if, while we have something spiritual to listen to, the sweetness of religious music charm our ears.

~St. Cyprian, Bishop of Carthage (?-258 A.D.), [Epistle 1](#)

~~~~~\*~~~~~

Reason, yes, *is* neutral but not inherently relativistic.* No, the failure of reason lies not in the danger of sophistry, or the seeming uselessness of thought and discussion, but, rather, in gross dishonesty and insincerity. Moreover, intentionally or no, among highly opinionated people you'll find that the greatest irrationalists (if not overt madmen) are the greatest immoralists.

* For example, a country may be neutral in a war without asserting or assuming that they also are prepared and willing to fight for any side.

~~~~~\*~~~~~

"When Tsze-kung asked him (i.e., Kong Fuzi, aka Confucious) 'Do the dead have knowledge, or are they without knowledge?' Confucius refused to make any definite reply. When Ke Loo asked about 'serving the spirits' (of the dead), the Master responded: 'While you are not able to serve men, how can you serve their spirits?' Ke Loo asked: 'I venture to ask about death?' and was answered: 'While you do not know life, how

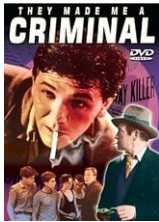
can you know about death?"

~ Will Durant, *Our Oriental Heritage*, Book 3, ch. 4, II, 3.

~~~~~\*~~~~~

The present, so called, war on terrorism is truly an utter joke because the people fighting it are, with few exception, such shameless liars or at best incompetent, brainless persons.

~~~~~\*~~~~~



If it weren't for these damn spirit people, flagrantly dishonest and irresponsible regular (flesh and blood) people could not get way with so much as they do. Meanwhile, one comes to realize that it is not so much a case of it being so very hard to see through the facade and illusion of spirit people's false heaven, as much as it is one of people deliberately *refusing* to do so; so that they might continue use said "heaven" as an excuse to absolve themselves of guilt when it comes to receiving and listening to spirit people as authority.

~~~~~\*~~~~~

For your information, the Memorial day for vampires and werewolves is Oct. 31st.

~~~~~\*~~~~~

"If it can be done, then God permits it. If God permits it, then it must be all right or acceptable to do."

Among the fallacies of this argument is that it assumes the validity of logic, and yet according to its very assertion, logic itself may or might be *rightly* rejected and dispensed with. At the same time, if, say, murder is justified because it can be done, then that would include the murder of the person asserting such a thing. (And similarly.)

~~~~~\*~~~~~

If people chose casual deceit, the governance of ghosts, and submission to blind fear over honest truth, right reason, and steadfast courage, they have only themselves to blame for life being as ruined as it is.

~~~~~\*~~~~~

In continuation of our reading of the Ante-Nicene Fathers, we find ourselves arriving at the *Refutation of Heresies* by "Bishop Hippolytus," and that is said to have been discovered "at Mount Athos in 1842." Without any pre-prejudice, I have perused this work and find it an abject, in fact depressing, plummeting in terms of thought and palpable insight from and compared to the high quality analyses and reflections of Origen. Indeed, I was so put off by its convoluted pedantry and utter lack of sincerely moving sentiment, that I am not a little inclined to view it as either an out-and-out 19th century forgery (possibly done up by the magician himself or person(s) acting under his supervision) intended actually to revive (not dissuade from) gnosticism, or else a well-meaning work by a seriously deluded, most likely "under the influence," individual. Further I find it absurd, even laughable, how much time and trouble scholars have spent pouring

meticulously over such prodigious rubbish; which while it may have some value as a supplementary catalogue of post-apostolic heresies (real or alleged) is otherwise a tiresome recounting of gnostic perspectives without the benefit of impartiality or objectivity such as by stark contrast we do find in Origen or without the more obvious timely mandate or motive Irenaeus had for writing his refutation. And even if you do agree that the author's conclusions are correct, his method of arriving at them is deplorably dogmatic and coldly devoid of depth and perspective.

Next stop -- Cyprian.

~~~~~\*~~~~~

Whenever someone criticizes, they of necessity in doing so take as given a higher standard that is fallen in short of by whom they are criticizing. And whenever then *anyone* criticizes, it should or must, in the interest of due justification, be asked who or what this higher standard is they are invoking or assuming.

~~~~~\*~~~~~

Like a powerful army, spirit people and hell -- including "Satan" pretending to be "Jesus" (and or some other religious figure of ostensible or like benevolence) -- *can* be fought *and* defeated; only, for obvious reasons, fighting them and achieving this takes some doing. Yet it is well to be regularly reminded of this fact and truism lest we lapse, irrationally and under their spells, mind control, or terrors, into a thoughtless and an unnecessarily fatalistic view of things.

~~~~~\*~~~~~

Hey General Gates! Don't worry about Pakistani ties to the now dead Ben Ladin. They are using brain torture radios right here in Seattle, Washington! (I know, I know...but I had to say *something*.)

~~~~~\*~~~~~

Or...He uses crime and evil to gain all this wealth and power; explaining that according to Darwinian principles that's just how life is. He then uses all that wealth and power to tell everyone, and have everyone tell him, how much they love and admire his person; including having the Presidential Medal or Freedom and Lifetime Achievement award bestowed on him at some point or other. In this and other ways, he shows his high regard for matters divine by making clear to all that God and the truths of morals and religion are intended solely and strictly for a next and future life.

~~~~~\*~~~~~

He feels tremendously sorry for himself, and spends the greater part of his life spiting and demeaning others as a way of compensating for his own pronounced feelings of inferiority. That others view him as great and god-like is little consolation; because either with respect to such admirers or himself, truth has little or no meaning; heavily relying so much as both do on mere seeming.

~~~~~\*~~~~~

This world to us is Maya or an illusion. Yet what is it to Brahman? Who can say? To a Christian, the equivalent of Brahman would be the Father or else the Trinity. And according to Christ, this world is fallen; which is as much to say it is Maya. But he tells us, by way of the Father, or if you will Brahman, one day this will no longer be so, and the world will shed Maya and be reborn in reality and truth; in Harmony with the One.

~~~~~\*~~~~~

You have it very bad, that's true. But also, and in other ways, *very good* too. (So now what?)

~~~~~\*~~~~~

[Chapter 54]

When Celsus adds, "We must therefore believe that men are entrusted to certain beings who are the keepers of this prison-house," our answer is, that the souls of those who are called by Jeremiah "prisoners of the earth," when eager in the pursuit of virtue, are even in this life delivered from the bondage of evil; for Jesus declared this, as was foretold long before His advent by the prophet Isaiah, when he said that "the prisoners would go forth, and they that were in darkness would show themselves." And Jesus Himself, as Isaiah also foretold of Him, arose as "a light to them that sat in darkness and in the shadow of death," so that we may therefore say, "Let us break their bands asunder, and cast their cords from us." If Celsus, and those who like him are opposed to us, had been able to sound the depths of the Gospel narratives, they would not have counselled us to put our confidence in those beings whom they call "the keepers of the prison-house." It is written in the Gospel that a woman was bowed together, and could in no wise lift up herself. And when Jesus beheld her, and perceived from what cause she was bowed together, he said, "Ought not this daughter of Abraham, whom Satan has bound, lo, these eighteen years, to be loosed from this bond on the Sabbath day?" And how many others are still bowed down and bound by Satan, who hinders them from looking up at all, and who would have us to look down also! And no one can raise them up, except the Word, that came by Jesus Christ, and that aforetime inspired the prophets. And Jesus came to release those who were under the dominion of the devil; and, speaking of him, He said with that depth of meaning which characterized His words, "Now is the prince of this world judged." We are, then, indulging in no baseless calumnies against demons, but are condemning their agency upon earth as destructive to mankind, and show that, under cover of oracles and bodily cures, and such other means, they are seeking to separate from God the soul which has descended to this "body of humiliation;" and those who feel this humiliation exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" It is not in vain, therefore, that we expose our bodies to be beaten and tortured; for surely it is not in vain for a man to submit to such sufferings, if by that means he may avoid bestowing the name of gods on those earthly spirits that unite with their worshippers to bring him to destruction. Indeed, we think it both reasonable in itself and well-pleasing to God, to suffer pain for the sake of virtue, to undergo torture for the sake of piety, and even to suffer death for the sake of holiness; for "precious in the sight of God is the death of His saints;" and we maintain that to overcome the love of life is to enjoy a great good. But when Celsus compares us to notorious criminals, who justly suffer punishment for their crimes, and does not shrink from placing so laudable a purpose as that which we set before us upon the same level with the obstinacy of criminals, he makes himself the brother and companion of those who accounted Jesus among criminals, fulfilling the Scripture, which says, "He was numbered with transgressors."

[Chapter 57]

Celsus supposes that men "discharge the duties of life until they are loosened from its bonds," when, in accordance with commonly received customs, they offer sacrifices to each of the gods recognised in the state; and he fails to perceive the true duty which is fulfilled by an earnest piety. For we say that he truly discharges the duties of life who is ever mindful who is his Creator, and what things are agreeable to Him, and who acts in all things so that he may please God. Again, Celsus wishes us to be thankful to these demons, imagining that we owe them thank-offerings. But we, while recognising the duty of thankfulness, maintain that we show no ingratitude by refusing to give thanks to beings who do us no good, but who rather set themselves against us when we neither sacrifice to them nor worship them. We are much more concerned lest we should be ungrateful to God, who has loaded us with His benefits, whose workmanship we are, who cares for us in whatever condition we may be, and who has given us hopes of things beyond this present life. And we have a symbol of gratitude to God in the bread which we call the Eucharist. Besides, as we have shown before, the demons have not the control of those things which have been created for our use; we commit no wrong, therefore, when we partake of created things, and yet refuse to offer sacrifices to beings who have no concern with them. Moreover, as we know that it is not demons, but angels, who have been set over the fruits of the earth, and over the birth of animals, it is the latter that we praise and bless, as having been appointed by God over the things needful for our race; yet even to them we will not give the honour which is due to God. For this would not be pleasing to God, nor would it be any

pleasure to the angels themselves to whom these things have been committed. Indeed, they are much more pleased if we refrain from offering sacrifices to them than if we offer them; for they have no desire for the sacrificial odours which rise from the earth.

[Chapter 58]

Celsus goes on to say: "Let any one inquire of the Egyptians, and he will find that everything, even to the most insignificant, is committed to the care of a certain demon. The body of man is divided into thirty-six parts, and as many demons of the air are appointed to the care of it, each having charge of a different part, although others make the number much larger. All these demons have in the language of that country distinct names; as Chnoumen, Chnachoumen, Cnat, Sicat, Biou, Erou, Erebiou, Ramanor, Reianoor, and other such Egyptian names. Moreover, they call upon them, and are cured of diseases of particular parts of the body. What, then, is there to prevent a man from giving honour to these or to others, if he would rather be in health than be sick, rather have prosperity than adversity, and be freed as much as possible from all plagues and troubles?" In this way, Celsus seeks to degrade our souls to the worship of demons, under the assumption that they have possession of our bodies, and that each one has power over a separate member. And he wishes us on this ground to put confidence in these demons of which he speaks, and to serve them, in order that we may be in health rather than be sick, have prosperity rather than adversity, and may as far as possible escape all plagues and troubles. The honour of the Most High God, which cannot be divided or shared with another, is so lightly esteemed by him, that he cannot believe in the ability of God, if called upon and highly honoured, to give to those who serve Him a power by which they may be defended from the assaults directed by demons against the righteous. For he has never beheld the efficacy of those words, "in the name of Jesus," when uttered by the truly faithful, to deliver not a few from demons and demoniacal possessions and other plagues.

~ Origen (c.185–254), Against Celsus, Book 8, chs. 54, 57, 58.

~~~~~\*~~~~~

It's highly problematical, if not impossible, for us to tell us what or which god rules a given Age in this world. Yet Christ, or the incarnation of devout and honest truth (for such as prefer, say, Buddha or Vishnu), rules the healthy and happy soul forever.

~~~~~\*~~~~~

Love without truth is a lie, and without love, what are you after all but some stupid witchcraft person who answers to demons?

~~~~~\*~~~~~

Arriving at truth is like focusing a lense -- not too much this way, not too much that.

~~~~~\*~~~~~

"I have the goods."

O.k. Let's see them.

"I don't have to show you them if I don't want to."

Oh...

"I also have the winning argument."

Well, in that case, let's hear it -- and plainly. I love a good discussion.

"There will be no discussion."

You mean we will just have to take your word for it that your argument is correct?

"Yes."

~~~~~\*~~~~~

Although we matter of fact take for granted the very ancient quality of the "Old" Testament, it may be as or more correct to view it as a kind of, and for its time, "New" Testament that collected and salvaged much of what was best in the Ancient Near Eastern, Indian, and Egyptian literatures and wisdom; and to that extent what we denominate the Old Testament might be described or explained in part as a *then* (for its time) "modern" synthesis of the much earlier texts of other civilizations; yet which compendium simultaneously created and manifested a personality, character, and spirit decidedly its own -- to then be itself later superseded in turn, at least as far as Christians believe, by the New Testament.

~~~~~\*~~~~~

"[Chapter 68]

"After all that we have already said concerning Jesus, it would be a useless repetition for us to answer these words of Celsus: 'It is easy to convict them of worshipping not a god, not even demons, but a dead person.' Leaving, then, this objection for the reason assigned, let us pass on to what follows: 'In the first place, I would ask why we are not to serve demons? Is it not true that all things are ordered according to God's will, and that His providence governs all things? Is not everything which happens in the universe, whether it be the work of God, of angels, of other demons, or of heroes, regulated by the law of the Most High God? Have these not had assigned them various departments of which they were severally deemed worthy? Is it not just, therefore, that he who worships God should serve those also to whom God has assigned such power? Yet it is impossible, he says, for a man to serve many masters.' Observe here again how he settles at once a number of questions which require considerable research, and a profound acquaintance with what is most mysterious in the government of the universe. For we must inquire into the meaning of the statement, that 'all things are ordered according to God's will,' and ascertain whether sins are or are not included among the things which God orders. For if God's government extends to sins not only in men, but also in demons and in any other spiritual beings who are capable of sin, it is for those who speak in this manner to see how inconvenient is the expression that 'all things are ordered by the will of God.' For it follows from it that all sins and all their consequences are ordered by the will of God, which is a different thing from saying that they come to pass with God's permission. For if we take the word 'ordered' in its proper signification, and say that 'all the results of sin were ordered,' then it is evident that all things are ordered according to God's will, and that all, therefore, who do evil do not offend against His government. And the same distinction holds in regard to 'providence.' When we say that 'the providence of God regulates all things,' we utter a great truth if we attribute to that providence nothing but what is just and right. But if we ascribe to the providence of God all things whatsoever, however unjust they may be, then it is no longer true that the providence of God regulates all things, unless we refer directly to God's providence things which flow as results from His arrangements. Celsus maintains also, that 'whatever happens in the universe, whether it be the work of God, of angels, of other demons, or of heroes, is regulated by the law of the Most High God.' But this also is incorrect; for we cannot say that transgressors follow the law of God when they transgress; and Scripture declares that it is not only wicked men who are transgressors, but also wicked demons and wicked angels.

"[Chapter 69]

"And it is not we alone who speak of wicked demons, but almost all who acknowledge the existence of demons. Thus, then, it is not true that all observe the law of the Most High; for all who fall away from the divine law, whether through heedlessness, or through depravity and vice, or through ignorance of what is right, all such do not keep the law of God, but, to use a new phrase which we find in Scripture, 'the law of sin.' I say, then, that in the opinion of most of those who believe in the existence of demons, some of them

are wicked; and these, instead of keeping the law of God, offend against it. But, according to our belief, it is true of all demons, that they were not demons originally, but they became so in departing from the true way; so that the name 'demons' is given to those beings who have fallen away from God. Accordingly, those who worship God must not serve demons. We may also learn the true nature of demons if we consider the practice of those who call upon them by charms to prevent certain things, or for many other purposes. For this is the method they adopt, in order by means of incantations and magical arts to invoke the demons, and induce them to further their wishes. Wherefore, the worship of all demons would be inconsistent in us who worship the Supreme God; and the service of demons is the service of so-called gods, for 'all the gods of the heathen are demons.' The same thing also appears from the fact that the dedication of the most famous of the so-called sacred places, whether temples or statues, was accompanied by curious magical incantations, which were performed by those who zealously served the demons with magical arts. Hence we are determined to avoid the worship of demons even as we would avoid death; and we hold that the worship, which is supposed among the Greeks to be rendered to gods at the altars, and images, and temples, is in reality offered to demons."

~ Origen (c.185–254), Against Celsus, Book 7, Chs. 68, 69.

~~~~~\*~~~~~

In this life you are either:

A) Rational (to a greater or lesser degree) *and* fundamentally honest, and which in turn means you decide serious (if not all) questions on the basis of what is reasonable and honestly truthful; or

B) You receive and (directly or indirectly) derive your idea of higher authority from spirit people.

The first, A, is the way of life, peace, and health. The second, B, is quasi-life, unnatural strife, and sickness.

If this is so, one might ask, why do people opt for B?

1. Because spirit people simultaneously permit gross dishonesty, gross immorality, worldly riches, and Christian salvation (also known as "Amazing Grace"), i.e., they, in other words, permit you to have your cake and eat it as well.
2. Rejection of spirit people autocracy requires faith, courage, and certain and or various kinds of fighting qualities to combat them. Those who accept spirit people, rather than (fundamental) honesty and right reason, as higher authority, do so then typically out of childishness, cowardice, and or stupidity.
3. Because most given religions have spirit people acting as authority in portions of her scriptures, many irrationally assume this of itself proves that spirit people are credible, trustworthy, and should be accepted as authority; without in the least knowing or addressing the question of exactly who and what spirit people are.

Now some mistakenly like to think that there is a third way, namely if you are a nice guy or gal and mean well that is all that is sufficient and necessary, as such, to absolve yourself of grave error. While it is correct that ignorance can mitigate culpability, this is only true to the degree one is humble, materially poor, and in *honest* conscience innocent.

Although for years I have written on this subject, I cannot emphasize enough that by far the greatest evil and greatest cause or source of woe and unhappiness in life is spirit people acting as if they are or represent higher authority (in combination with regular persons accommodating them in this), and it is they who are chiefly to blame for the vast majority of life's worst problems. This is by no means to say that all spirit people are bad, but only those who place themselves above honesty and right reason as authorities.

~~~~~\*~~~~~



And how could we be so sure Ben Ladin was actually the alleged master-mind? Counter-terrorist "experts" told us so. True, they made not be right, under the influence, or flat out lying. Yet the idea evidently is one of that if we surrender and given in to chaos, fear, and irrationality -- rather than courageously and steadfastly adhere to honesty, right reason, and just impartiality -- "they" won't hurt us -- which attitude, needless to add, neither reflects wisdom or sound leadership.

Meanwhile, back in the software/info-tainment "industry" ...making the world safe for democracy takes on a whole (and not so) new look and meaning.

See: [http://www.youtube.com/watch?v=9hnp\\_9SqJlk](http://www.youtube.com/watch?v=9hnp_9SqJlk)

["Call of Duty Black Ops Taste of Escalation Trailer [HD]"]

~~~~~\*~~~~~

A Dialogue Devoutly to be Wished

Satan: What do you mean you think you're going to start *minding your own business*?!

Gruesome Magician: I was listening and thinking about what Sherman was saying, and on second thought, maybe he's right after all. In any case, I decided I don't *want* to be *chosen* any more.

Satan: Oh really, and how are you going to explain all his to your good friend, Steve? He's chosen too you know.

Gruesome Magician: I don't care. I don't think I want to be "chosen" anymore.

Satan: And give up your billion dollar expense account?

Gruesome Magician: Yes, and give up my billion dollar expense account.

~~~~~\*~~~~~

Well, THAT settles that! (NOW who do we kill next?\*) In celebration then of Ben Ladin's (reported) death a favorite song from, along with "Snow White" and "Jungle Book," my favorite Disney animated musical.

See: [http://www.youtube.com/watch?v=IIMKy\\_70JWs](http://www.youtube.com/watch?v=IIMKy_70JWs)

["Beauty and the Beast - Celine Dion Live in Memphis"]

\* Well, seeing how no one as quite yet has come up with anyone -- might I in the meantime suggest it be the advertiser-in-chief on Face Book, Google Ads, and the internet generally?

~~~~~\*~~~~~

Book VI of Origen's *Against Celsus* (for which see <http://www.newadvent.org/fathers/04166.htm>) is possibly the most intriguing and fecund in arguments and richest in historical material of all the individual volumes of the larger work. In it we some good points are made by Celsus; at the same time, Origen's responses are occasionally of a puerile and unbecoming sort; even though I myself agree with him in the majority of his contentions otherwise. But in fairness, both Celsus and Origen had a lot of cultural history and theology to cover; so that it comes as no incomprehensible surprise to find either of the disputatious combatants sometimes stumbling or out of breath between blows. Both seemed to be agreed, however, in

showing no little deference to and concurrence with Plato -- though Origen's approval, naturally, is of a qualified sort. I would quote more here if that were more possible, but in the interest of brevity and readability, I've sought to make the overall choice of selections as few as could be managed here.

"[Chapter 2]

"If, then, it should be granted with respect to certain points, that the same doctrines are found among the Greeks as in our own Scriptures, yet they do not possess the same power of attracting and disposing the souls of men to follow them. And therefore the disciples of Jesus, men ignorant so far as regards Grecian philosophy, yet traversed many countries of the world, impressing, agreeably to the desire of the Logos, each one of their hearers according to his deserts, so that they received a moral amelioration in proportion to the inclination of their will to accept of that which is good.

"[Chapter 8]

"In the next place, after other Platonic declarations, which demonstrate that 'the good' can be known by few, he [Celsus] adds: 'Since the multitude, being puffed up with a contempt for others, which is far from right, and being filled with vain and lofty hopes, assert that, because they have come to the knowledge of some venerable doctrines, certain things are true.' 'Yet although Plato predicted these things, he nevertheless does not talk marvels, nor shut the mouth of those who wish to ask him for information on the subject of his promises; nor does he command them to come at once and believe that a God of a particular kind exists, and that he has a son of a particular nature, who descended (to earth) and conversed with me.'

"[Chapter 9]

"[After quoting Celsus] Now, according to this division, John [the Baptist] is introduced before Jesus as the voice of one crying in the wilderness, so as to correspond with the 'name' of Plato; and the second after John, who is pointed out by him, is Jesus, with whom agrees the statement, 'The Word became flesh;' and that corresponds to the 'word' of Plato. Plato terms the third 'image;' but we, who apply the expression 'image' to something different, would say with greater precision, that the mark of the wounds which is made in the soul by the word is the Christ which is in each one of us and this mark is impressed by Christ the Word. And whether Christ, the wisdom which is in those of us who are perfect, correspond to the 'fourth' element -- knowledge -- will become known to him who has the capacity to ascertain it.

"[Chapter 10]

"Accordingly, we do not say to each of our hearers, 'Believe, first of all, that He whom I introduce to you is the Son of God;' but we put the Gospel before each one, as his character and disposition may fit him to receive it, inasmuch as we have learned to know 'how we ought to answer every man.' And there are some who are capable of receiving nothing more than an exhortation to believe, and to these we address that alone; while we approach others, again, as far as possible, in the way of demonstration, by means of question and answer. Nor do we at all say, as Celsus scoffingly alleges, 'Believe that he whom I introduce to you is the Son of God, although he was shamefully bound, and disgracefully punished, and very recently was most contumeliously treated before the eyes of all men;' neither do we add, 'Believe it even the more (on that account).'

' For it is our endeavour to state, on each individual point, arguments more numerous even than we have brought forward in the preceding pages.

"[Chapter 12]

"Notwithstanding this, however, he wished to show that this statement was an invention of ours, and borrowed from the Grecian sages, who declare that human wisdom is of one kind, and divine of another. And he quotes the words of Heraclitus, where he says in one passage, that 'man's method of action is not regulated by fixed principles, but that of God is;' and in another, that 'a foolish man listens to a demon, as a boy does to a man'...

"[Chapter 14]

"...In the next place, instead of endeavouring to adduce reasons, as he ought, for his assertions, he terms us 'sorcerers,' and asserts that 'we flee away with headlong speed from the more polished class of persons, because they are not suitable subjects for our impositions, while we seek to decoy those who are more rustic.' Now he did not observe that from the very beginning our wise men were trained in the external

branches of learning: Moses, e.g., in all the wisdom of the Egyptians; Daniel, and Ananias, and Azariah, and Mishael, in all Assyrian learning, so that they were found to surpass in tenfold degree all the wise men of that country. At the present time, moreover, the Churches have, in proportion to the multitudes (of ordinary believers), a few 'wise' men, who have come over to them from that wisdom which is said by us to be 'according to the flesh;' and they have also some who have advanced from it to that wisdom which is 'divine.'

"[Chapter 18]

"I thought it right to quote these few instances from a much larger number of passages, in which our sacred writers express their ideas regarding God, in order to show that, to those who have eyes to behold the venerable character of Scripture, the sacred writings of the prophets contain things more worthy of reverence than those sayings of Plato which Celsus admires...

"[Chapter 19]

"Nor was the philosopher [Plato] the first to present to view the 'super-celestial' place; for David long ago brought to view the profundity and multitude of the thoughts concerning God entertained by those who have ascended above visible things, when he said in the book of Psalms: 'Praise God, you heaven of heavens and you waters that be above the heavens, let them praise the name of the Lord.' I do not, indeed, deny that Plato learned from certain Hebrews the words quoted from the *Phaedrus*, or even, as some have recorded, that he quoted them from a perusal of our prophetic writings, when he said: 'No poet here below has ever sung of the super-celestial place, or ever will sing in a becoming manner,' and so on. And in the same passage is the following: 'For the essence, which is both colourless and formless, and which cannot be touched, which really exists, is the pilot of the soul, and is beheld by the understanding alone; and around it the genus of true knowledge holds this place.' Our Paul, moreover, educated by these words, and longing after things 'supra-mundane' and 'super-celestial,' and doing his utmost for their sake to attain them, says in the second Epistle to the Corinthians: 'For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are unseen are eternal.'

"[Chapters 22-23]

[Here Celsus cites features of the the Zend Avesta mysteries of the Persian religion which bear remarkable and certain similarity to teachings in both the Bible and Plato. And Origen is either ignores or is ignorant of the fact that the Persian religion, not to mention that of the Hindus and Babylonians, antedated much (if not all) of what is in the Bible; with Origen concluding at the tail end of chapter 23 "...neither do our prophets, nor the apostles of Jesus, nor the Son of God Himself, repeat anything which they borrowed from the Persians or the Cabiri."]

"[Chapters 24-25, and 27,33, 35]

[Here the subject of the Ophites (or whom in more modern parlance we might denominate "Oaf-ites") is raised; and in chapters 27, 33, and 35, the related "archontics" whose ruler "is termed the 'accursed' god" (ch. 27). In light of which we might now rejoin -- how much more seredipitous and divinely ordained must it be or get to impress magic of his stature?]

"[Chapter 38]

"Moreover, if those who pride themselves upon such matters profess also a kind of magic and sorcery, -- which, in their opinion, is the summit of wisdom -- we, on the other hand, make no affirmation about it, seeing we never have discovered anything of the kind. Let Celsus, however, who has been already often convicted of false witness and irrational accusations, see whether he is not guilty of falsehood in these also, or whether he has not extracted and introduced into his treatise, statements taken from the writings of those who are foreigners and strangers to our Christian faith.

"[Chapter 36]

[Origen most curiously, at least if I read correctly (and assuming the existing text was never tampered with), disputes that Christ was a carpenter.]

"[Chapter 42]

"...While accepting, moreover, the fictions of the Greeks, he [Celsus] continues to heap against us such accusations as the following, viz., that 'the Son of God is punished by the devil, and teaches us that we also, when punished by him, ought to endure it. Now these statements are altogether ridiculous. For it is the devil, I think, who ought rather to be punished, and those human beings who are calumniated by him ought not to be threatened with chastisement.'

[Chapter 44] "Now he who in the Hebrew language is named Satan, and by some Satanas— as being more in conformity with the genius of the Greek language— signifies, when translated into Greek, 'adversary.' [Note that "Satan" then is *not* a proper name.] But every one who prefers vice and a vicious life, is (because acting in a manner contrary to virtue) Satanas, that is, an 'adversary' to the Son of God, who is righteousness, and truth, and wisdom. With more propriety, however, is he called 'adversary,' who was the first among those that were living a peaceful and happy life to lose his wings, and to fall from blessedness...

"[Chapter 45]

"But since Celsus rejects the statements concerning Antichrist, as it is termed, having neither read what is said of him in the book of Daniel nor in the writings of Paul, nor what the Saviour in the Gospels has predicted about his coming, we must make a few remarks upon this subject also; because, 'as faces do not resemble faces,' so also neither do men's 'hearts' resemble one another. It is certain, then, that there will be diversities among the hearts of men—those which are inclined to virtue not being all modelled and shaped towards it in the same or like degree; while others, through neglect of virtue, rush to the opposite extreme. And among the latter are some in whom evil is deeply engrained, and others in whom it is less deeply rooted. Where is the absurdity, then, in holding that there exist among men, so to speak, two extremes, -- the one of virtue, and the other of its opposite; so that the perfection of virtue dwells in the man who realizes the ideal given in Jesus, from whom there flowed to the human race so great a conversion, and healing, and amelioration, while the opposite extreme is in the man who embodies the notion of him that is named Antichrist?...

"[Chapter 46]

"It is thus that the apostle expresses himself: 'We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that you be not soon shaken in mind, or be troubled, neither by word, nor by spirit, nor by letter as from us, as that the day of the Lord is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposes and exalts himself above all that is called God, or that is worshipped; so that he sits in the temple of God, showing himself that he is God. Do you not remember that, when I was yet with you, I told you these things? And now you know what withholds, that he might be revealed in his time. For the mystery of iniquity does already work: only he who now lets will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.' [1st Thess. 2:1-12] To explain each particular here referred to does not belong to our present purpose. The prophecy also regarding Antichrist is stated in the book of Daniel, and is fitted to make an intelligent and candid reader admire the words as truly divine and prophetic; for in them are mentioned the things relating to the coming kingdom, beginning with the times of Daniel, and continuing to the destruction of the world. And any one who chooses may read it. Observe, however, whether the prophecy regarding Antichrist be not as follows: 'And at the latter time of their kingdom, when their sins are coming to the full, there shall arise a king, bold in countenance, and understanding riddles. And his power shall be great, and he shall destroy wonderfully, and prosper, and practise; and shall destroy mighty men, and the holy people. And the yoke of his chain shall prosper: there is craft in his hand, and he shall magnify himself in his heart, and by craft shall destroy many; and he shall stand up for the destruction of many, and shall crush them as eggs in his hand.' [Dan. 8:23-25] What is stated by Paul in the words quoted from him, where he says, 'so that he sits in the temple of God, showing himself that he is God,' is in Daniel referred to in the following fashion: 'And on the

temple shall be the abomination of desolations, and at the end of the time an end shall be put to the desolation' [1st Thess. 2:4]...

"[Chapter 47]

"...Nay, he would not even quote the passage in the letters of Plato, to which we referred in the preceding pages, concerning Him who so beautifully arranged this world, as being the Son of God; lest he too should be compelled by Plato, whom he often mentions with respect, to admit that the architect of this world is the Son of God, and that His Father is the first God and Sovereign Ruler over all things. Nor is it at all wonderful if we maintain that the soul of Jesus is made one with so great a Son of God through the highest union with Him, being no longer in a state of separation from Him. For the sacred language of holy Scripture knows of other things also, which, although 'dual' in their own nature, are considered to be, and really are, 'one' in respect to one another. It is said of husband and wife, 'They are no longer two, but one flesh;' and of the perfect man, and of him who is joined to the true Lord, Word, and Wisdom, and Truth, that 'he who is joined to the Lord is one spirit.' And if he who 'is joined to the Lord is one spirit,' who has been joined to the Lord, the Very Word, and Wisdom, and Truth, and Righteousness, in a more intimate union, or even in a manner at all approaching to it than the soul of Jesus? And if this be so, then the soul of Jesus and God the Word -- the first-born of every creature -- are no longer two, (but one).

"[Chapter 53]

[Interesting comments by both Celsus and Origen regarding Marcion's objections.]

"[Chapter 54]

"Let us see, then, briefly what holy Scripture has to say regarding good and evil, and what answer we are to return to the questions, 'How is it that God created evil?' and, 'How is He incapable of persuading and admonishing men?' Now, according to holy Scripture, properly speaking, virtues and virtuous actions are good, as, properly speaking, the reverse of these are evil. We shall be satisfied with quoting on the present occasion some verses from the thirty-fourth Psalm, to the following effect: 'They that seek the Lord shall not want any good thing. Come, you children, hearken unto me; I will teach you the fear of the Lord. What man is he that desires life, and loves many days, that he may see good? Keep your tongue from evil, and your lips from speaking guile. Depart from evil, and do good.' [Psalm 34: 10-14] Now, the injunctions to 'depart from evil, and to do good,' do not refer either to corporeal evils or corporeal blessings, as they are termed by some, nor to external things at all, but to blessings and evils of a spiritual kind; since he who departs from such evils, and performs such virtuous actions, will, as one who desires the true life, come to the enjoyment of it; and as one loving to see 'good days,' in which the word of righteousness will be the Sun, he will see them, God taking him away from this 'present evil world,' and from those evil days concerning which Paul said: 'Redeeming the time, because the days are evil.'

"[Chapter 56]

"If we speak, however, of what are called 'corporeal' and 'external' evils -- which are improperly so termed - then it may be granted that there are occasions when some of these have been called into existence by God, in order that by their means the conversion of certain individuals might be effected. And what absurdity would follow from such a course? For as, if we should hear those sufferings improperly termed 'evils' which are inflicted by fathers, and instructors, and pedagogues upon those who are under their care, or upon patients who are operated upon or cauterized by the surgeons in order to effect a cure, we were to say that a father was ill- treating his son, or pedagogues and instructors their pupils, or physicians their patients, no blame would be laid upon the operators or chastisers; so, in the same way, if God is said to bring upon men such evils for the conversion and cure of those who need this discipline, there would be no absurdity in the view, nor would 'evils come down from the Lord upon the gates of Jerusalem,' -- which evils consist of the punishments inflicted upon the Israelites by their enemies with a view to their conversion; nor would one visit 'with a rod the transgressions of those who forsake the law of the Lord, and their iniquities with stripes;' nor could it be said, 'You have coals of fire to set upon them; they shall be to you a help.' In the same way also we explain the expressions, 'I, who make peace, and create evil;' for He calls into existence 'corporeal' or 'external' evils, while purifying and training those who would not be disciplined by the word and sound doctrine. This, then, is our answer to the question, 'How is it that God created evil?'

"[Chapter 59]

"Celsus, in the next place, suspecting, or perhaps seeing clearly enough, the answer which might be returned by those who defend the destruction of men by the deluge, continues: 'But if he does not destroy his own offspring, whither does he convey them out of this world which he himself created?' To this we reply, that God by no means removes out of the whole world, consisting of heaven and earth, those who suffered death by the deluge, but removes them from a life in the flesh, and, having set them free from their bodies, liberates them at the same time from an existence upon earth, which in many parts of Scripture it is usual to call the 'world.' In the Gospel according to John especially, we may frequently find the regions of earth termed 'world,' as in the passage, 'He was the true Light, which lightens every man that comes into the 'world;'' as also in this, 'In the world you shall have tribulation; but be of good cheer, I have overcome the world.' If, then, we understand by 'removing out of the world' a transference from 'regions on earth,' there is nothing absurd in the expression. If, on the contrary, the system of things which consists of heaven and earth be termed 'world,' then those who perished in the deluge are by no means removed out of the so-called 'world.' And yet, indeed, if we have regard to the words, 'Looking not at the things which are seen, but at the things which are not seen;' and also to these, 'For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made,' -- we might say that he who dwells amid the 'invisible' things, and what are called generally 'things not seen,' is gone out of the world, the Word having removed him hence, and transported him to the heavenly regions, in order to behold all beautiful things.

"[Chapter 67]

"But we, the eyes of whose soul have been opened by the Word, and who see the difference between light and darkness, prefer by all means to take our stand 'in the light,' and will have nothing to do with darkness at all. The true light, moreover, being endued with life, knows to whom his full splendours are to be manifested, and to whom his light; for he does not display his brilliancy on account of the still existing weakness in the eyes of the recipient. And if we must speak at all of 'sight being affected and injured,' what other eyes shall we say are in this condition, than his who is involved in ignorance of God, and who is prevented by his passions from seeing the truth?

"[Chapter 70]

"If Celsus, indeed, had understood our teaching regarding the Spirit of God, and had known that 'as many as are led by the Spirit of God, these are the sons of God,' he would not have returned to himself the answer which he represents as coming from us, that 'God put His own Spirit into a body, and sent it down to us;' for God is perpetually bestowing of His own Spirit to those who are capable of receiving it, although it is not by way of division and separation that He dwells in (the hearts of) the deserving. Nor is the Spirit, in our opinion, a 'body,' any more than fire is a 'body,' which God is said to be in the passage, 'Our God is a consuming fire.' For all these are figurative expressions, employed to denote the nature of 'intelligent beings' by means of familiar and corporeal terms...[quoting scripture] And by these words He taught men that God must be worshipped not in the flesh, and with fleshly sacrifices, but in the spirit. And He will be understood to be a Spirit in proportion as the worship rendered to Him is rendered in spirit, and with understanding. It is not, however, with images that we are to worship the Father, but 'in truth,' which 'came by Jesus Christ,' after the giving of the law by Moses. For when we turn to the Lord (and the Lord is a Spirit), He takes away the veil which lies upon the heart when Moses is read."

~~~~~\*~~~~~

That's just it. It *is* like the Munsters. So that accordingly and for example, if you call the police on them, the police will refuse to help you.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=qRPWN2D0wfw>

["The Kinks - Add It Up" -- Live with bearded Davies in Hour Palas show]

~~~~~\*~~~~~

Look at this way, if he can attack his rivals, enemies, and opponents with demons and brain torture radios, is it any wonder he possesses as much wealth and power as he does? But, alas, with one scheme after another, after another, etc. these many years, where does it all end?

~~~~~\*~~~~~

"In the misfortunes of our best friends we always find something not altogether displeasing to us."
~ La Rochefoucauld

Which prompts me to remark and to which I would add--

It's pardonable to laugh at the misfortunes of other adults so long as such are not tragic and we did not play an intentional or significant role in causing them.

~~~~~\*~~~~~

"...You're this sort of person, aren't you? O.K., then you need *this*. And seeing how you need this, we'll have to charge you for it."

But what if I don't want *this*?

"Doesn't matter -- that's just how these things are."

And by *what* authority do you claim you can force this arrangement?

"Why, He's *your* friend and benefactor -- and *He* says we can do this."

*That's* no my friend and benefactor of mine!

"Well, we think he is."

~~~~~\*~~~~~

"Let's see...with your ten and the devil's thousand that makes ten thousand -- for life. *After which* you get back your ten (plus whatever you take in working as a demon.)"

~~~~~\*~~~~~

What usually pleases us greatly ultimately and at other times will not please us even a little if faith is absent, and if courageous honesty and charitable love rule not our minds and hearts.

~~~~~\*~~~~~

If you place your highest value in the finite -- you are lost!

~~~~~\*~~~~~

By no means let a devil fool you. For Death, in, of and by itself, was all of *Yin* we ever were actually required or had to answer to on that score. (The rest was *someone else's* idea and whom *he* signed up with.)

In these sections from *Against Celsus* Origen argues, with not a little persuasive force, why Judaism stands as unique and superior to all extant religions prior to Christianity.

"[Chapter 42]

"It is evident that, by the preceding remarks, Celsus charges the Jews with falsely giving themselves out as the chosen portion of the Supreme God above all other nations. And he accuses them of boasting, because they gave out that they knew the great God, although they did not really know Him, but were led away by the artifices of Moses, and were deceived by him, and became his disciples to no good end. Now we have in the preceding pages already spoken in part of the venerable and distinguished polity of the Jews, when it existed among them as a symbol of the city of God, and of His temple, and of the sacrificial worship offered in it and at the altar of sacrifice. But if any one were to turn his attention to the meaning of the legislator, and to the constitution which he established, and were to examine the various points relating to him, and compare them with the present method of worship among other nations, there are none which he would admire to a greater degree; because, so far as can be accomplished among mortals, everything that was not of advantage to the human race was withheld from them, and only those things which are useful bestowed. And for this reason they had neither gymnastic contests, nor scenic representations, nor horse-races; nor were there among them women who sold their beauty to any one who wished to have sexual intercourse without offspring, and to cast contempt upon the nature of human generation. And what an advantage was it to be taught from their tender years to ascend above all visible nature, and to hold the belief that God was not fixed anywhere within its limits, but to look for Him on high, and beyond the sphere of all bodily substance! And how great was the advantage which they enjoyed in being instructed almost from their birth, and as soon as they could speak, in the immortality of the soul, and in the existence of courts of justice under the earth, and in the rewards provided for those who have lived righteous lives! These truths, indeed, were proclaimed in the veil of fable to children, and to those whose views of things were childish; while to those who were already occupied in investigating the truth, and desirous of making progress therein, these fables, so to speak, were transfigured into the truths which were concealed within them. And I consider that it was in a manner worthy of their name as the 'portion of God' that they despised all kinds of divination, as that which bewitches men to no purpose, and which proceeds rather from wicked demons than from anything of a better nature; and sought the knowledge of future events in the souls of those who, owing to their high degree of purity, received the spirit of the Supreme God.

"[Chapter 43]

"But what need is there to point out how agreeable to sound reason, and unattended with injury either to master or slave, was the law that one of the same faith should not be allowed to continue in slavery more than six years? The Jews, then, cannot be said to preserve their own law in the same points with the other nations. For it would be censurable in them, and would involve a charge of insensibility to the superiority of their law, if they were to believe that they had been legislated for in the same way as the other nations among the heathen. And although Celsus will not admit it, the Jews nevertheless are possessed of a wisdom superior not only to that of the multitude, but also of those who have the appearance of philosophers; because those who engage in philosophical pursuits, after the utterance of the most venerable philosophical sentiments, fall away into the worship of idols and demons, whereas the very lowest Jew directs his look to the Supreme God alone; and they do well, indeed, so far as this point is concerned, to pride themselves thereon, and to keep aloof from the society of others as accursed and impious. And would that they had not sinned, and transgressed the law, and slain the prophets in former times, and in these latter days conspired against Jesus, that we might be in possession of a pattern of a heavenly city which even Plato would have sought to describe; although I doubt whether he could have accomplished as much as was done by Moses and those who followed him, who nourished a 'chosen generation,' and 'a holy nation,' dedicated to God, with words free from all superstition.

"[Chapter 45]

"As Celsus, however, is of opinion that it matters nothing whether the highest being be called Jupiter, or Zen, or Adonai, or Sabaoth, or Ammoun (as the Egyptians term him), or Pappaeus (as the Scythians entitle him), let us discuss the point for a little, reminding the reader at the same time of what has been said above upon this question, when the language of Celsus led us to consider the subject. And now we maintain that



the nature of names is not, as Aristotle supposes, an enactment of those who impose them. For the languages which are prevalent among men do not derive their origin from men, as is evident to those who are able to ascertain the nature of the charms which are appropriated by the inventors of the languages differently, according to the various tongues, and to the varying pronunciations of the names, on which we have spoken briefly in the preceding pages, remarking that when those names which in a certain language were possessed of a natural power were translated into another, they were no longer able to accomplish what they did before when uttered in their native tongues. And the same peculiarity is found to apply to men; for if we were to translate the name of one who was called from his birth by a certain appellation in the Greek language into the Egyptian or Roman, or any other tongue, we could not make him do or suffer the same things which he would have done or suffered under the appellation first bestowed upon him. Nay, even if we translated into the Greek language the name of an individual who had been originally invoked in the Roman tongue, we could not produce the result which the incantation professed itself capable of accomplishing had it preserved the name first conferred upon him. And if these statements are true when spoken of the names of men, what are we to think of those which are transferred, for any cause whatever, to the Deity? For example, something is transferred from the name Abraham when translated into Greek, and something is signified by that of Isaac, and also by that of Jacob; and accordingly, if any one, either in an invocation or in swearing an oath, were to use the expression, 'the God of Abraham,' and 'the God of Isaac,' and 'the God of Jacob,' he would produce certain effects, either owing to the nature of these names or to their powers, since even demons are vanquished and become submissive to him who pronounces these names; whereas if we say, 'the god of the chosen father of the echo, and the god of laughter, and the god of him who strikes with the heel,' the mention of the name is attended with no result, as is the case with other names possessed of no power. And in the same way, if we translate the word 'Israel' into Greek or any other language, we shall produce no result; but if we retain it as it is, and join it to those expressions to which such as are skilled in these matters think it ought to be united, there would then follow some result from the pronunciation of the word which would accord with the professions of those who employ such invocations. And we may say the same also of the pronunciation of 'Sabaoth,' a word which is frequently employed in incantations; for if we translate the term into 'Lord of hosts,' or 'Lord of armies,' or 'Almighty' (different acceptation of it having been proposed by the interpreters), we shall accomplish nothing; whereas if we retain the original pronunciation, we shall, as those who are skilled in such matters maintain, produce some effect. And the same observation holds good of Adonai. If, then, neither 'Sabaoth' nor 'Adonai,' when rendered into what appears to be their meaning in the Greek tongue, can accomplish anything, how much less would be the result among those who regard it as a matter of indifference whether the highest being be called Jupiter, or Zen, or Adonai, or Sabaoth!

"[Chapter 46]

"It was for these and similar mysterious reasons, with which Moses and the prophets were acquainted, that they forbade the name of other gods to be pronounced by him who bethought himself of praying to the one Supreme God alone, or to be remembered by a heart which had been taught to be pure from all foolish thoughts and words. And for these reasons we should prefer to endure all manner of suffering rather than acknowledge Jupiter to be God. For we do not consider Jupiter and Sabaoth to be the same, nor Jupiter to be at all divine, but that some demon, unfriendly to men and to the true God, rejoices under this title. And although the Egyptians were to hold Ammon before us under threat of death, we would rather die than address him as God, it being a name used in all probability in certain Egyptian incantations in which this demon is invoked. And although the Scythians may call Pappaeus the supreme God, yet we will not yield our assent to this; granting, indeed, that there is a Supreme Deity, although we do not give the name Pappaeus to Him as His proper title, but regard it as one which is agreeable to the demon to whom was allotted the desert of Scythia, with its people and its language. He, however, who gives God His title in the Scythian tongue, or in the Egyptian or in any language in which he has been brought up, will not be guilty of sin."

He later goes on to observe (and which we in retrospect might construe as a bit of "divine comedy"):

"[Chapter 62]

"He [Celsus] next pours down upon us a heap of names, saying that he knows of the existence of certain Simonians who worship Helene, or Helenus, as their teacher, and are called Helenians. But it has escaped the notice of Celsus that the Simonians do not at all acknowledge Jesus to be the Son of God, but term

Simon the 'power' of God, regarding whom they relate certain marvellous stories, saying that he imagined that if he could become possessed of similar powers to those with which he believed Jesus to be endowed, he too would become as powerful among men as Jesus was among the multitude. But neither Celsus nor Simon could comprehend how Jesus, like a good husbandman of the word of God, was able to sow the greater part of Greece, and of barbarian lands, with His doctrine, and to fill these countries with words which transform the soul from all that is evil, and bring it back to the Creator of all things..."

~ Origen (c.185–254), Against Celsus, Book 5, Chs. 42, 43, 45, 46, 62.

~~~~~\*~~~~~

For us (as human beings), the only real test of God or legitimate religion is wisdom and righteousness, and the only means of beginning to know wisdom and righteousness is by means of fundamental honesty and rationality. Without honesty and rationality you cannot know wisdom and righteousness, and without wisdom and righteousness you have no means of knowing or adequately speaking about God. Spirit people, predictions, spirit people implanted visions, these of themselves prove nothing -- and may indeed, and despite surface appearances, be something quite poisonous, sinister, or malevolent. But a coward, because he will ever be in awe of spirit people will never (unless he change himself) understand this.

~~~~~\*~~~~~

"...And may the *best* liar, con-artist, and murderer win!"

~~~~~\*~~~~~

There is little question in my mind poor Edgar Allen Poe, after what he must have gone through in his final years, could only have ended up a good and proper Christian -- and gladly.

~~~~~\*~~~~~

With tomorrow being Good Friday, here's a bit of trivia for you. Did you know that for the Romans, Friday was "Dies Veneris" or "Venus' Day," and upon asking a Jewish friend of mine what Friday was for Jews, they told me "'Shabbat' begins at sundown Friday, and is a 'she' rather than an 'it'...Shabbat is also associated with the Shekhinah, the feminine Divine Presence, referred to in the Talmud. Friday [then] is the 'Day of the coming of the Bride.' As the daylight fades on Friday, Sabbath like a treasured guest is welcomed and there are 'blessing' said over; candles, wine, meal, and the children."

~~~~~\*~~~~~

Woohoo!!! Who'd have ever guessed they'd top that dead bodies show at the Seattle Art Museum of a few years back? Well, guess again, they have! Why even as I speak there's ANOTHER space-alien-Star Wars exhibit at the Pacific SCIENCE Center! Though whether it will do as well as the one they had on Harry Potter recently may be open to question. (I LOVE Star Wars!!!)

~~~~~\*~~~~~

And come to think of it, E.T. and Yoda *do* (kinda) look like Einstein (What *will* they think of next?)

~~~~~\*~~~~~

To see the world in chaos and upheaval as sometimes if not infrequently we do, it is no great wonder to then find ourselves bemoaning the human condition and its future. Yet if it be true that spirit people and their henchmen -- over the course of generations -- assassinate, persecute, and displace the good among us; while empowering and placing the corrupt, incompetent, and mediocre into positions of outstanding

prominence and wealth; outlawing right reason and justice and to then substitute for these spirit people autocracy and illiterate group-think -- why then should one marvel and be mystified that things should be ever as bad as they are?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=lQjIcL-0KNA>

["The Moody Blues - Breaking Point"]

~~~~~\*~~~~~

If a given spirit person is unclean or literally dirty, as I myself know can very much so be the case from first hand experience dealing with them, then it would seem they are more likely to have and or carry some disease. Hence, the ancient and primitive, but now conventionally rejected, idea that spirits bring sickness may turn out to be true after all. And, by the same token, while such as a shaman, medicine man, or tribal doctor may have been mistaken as to what would work as a cure for an individual illness, they may have been not so far off the mark in ascribing its cause.

~~~~~\*~~~~~

In this portion of *Against Celsus*, Origen's arguments are far from irrefutable, yet some curious and thought eliciting points are raised here by both he and his "Epicurean" antagonist.

"[Chapter 18]

"...seeing none of those who formerly professed to effect a cure [of man's rational soul] could accomplish so much as that soul [i.e., that of Jesus] showed it could do, by what it performed, even by voluntarily descending to the level of human destinies for the benefit of our race. And the Divine Word, well knowing this, speaks to that effect in many passages of Scripture, although it is sufficient at present to quote one testimony of Paul to the following effect: 'Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also has highly exalted Him, and given Him a name which is above every name.' [Philippians 2:5-9]..."

"[Chapter 54] "But as in the words which I quoted from Celsus, which are a paraphrase from the *Timaeus* [of Plato], certain expressions occur, such as, 'God made nothing mortal, but immortal things alone, while mortal things are the works of others, and the soul is a work of God, but the nature of the body is different, and there is no difference between the body of a man and that of a bat, or of a worm, or of a frog; for the matter is the same, and their corruptible part alike,' [Celsus, Origen avers, likens humans to bats, worms, ants and frogs] -- let us discuss these points for a little; and let us show that Celsus either does not disclose his Epicurean opinions, or, as might be said by one person, has exchanged them for better, or, as another might say, has nothing in common save the name, with Celsus, the Epicurean. For he ought, in giving expression to such opinions, and in proposing to contradict not only us, but the by no means obscure sect of philosophers who are the adherents of Zeno of Citium, to have proved that the bodies of animals are not the work of God, and that the great skill displayed in their construction did not proceed from the highest intelligence. And he ought also, with regard to the countless diversities of plants, which are regulated by an inherent, incomprehensible nature, and which have been created for the by no means despicable use of man in general, and of the animals which minister to man, whatever other reasons may be adduced for their existence, not only to have stated his opinion, but also to have shown us that it was no perfect intelligence which impressed these qualities upon the matter of plants. And when he had once represented (various) divinities as the creators of all the bodies, the soul alone being the work of God, why did not he, who separated these great acts of creation, and apportioned them among a plurality of creators, next demonstrate by some convincing reason the existence of these diversities among divinities, some of which construct the

bodies of men, and others -- those, say, of beasts of burden, and others -- those of wild animals? And he who saw that some divinities were the creators of dragons, and of asps, and of basilisks, and others of each plant and herb according to its species, ought to have explained the causes of these diversities. For probably, had he given himself carefully to the investigation of each particular point, he would either have observed that it was one God who was the creator of all, and who made each thing with a certain object and for a certain reason; or if he had failed to observe this, he would have discovered the answer which he ought to return to those who assert that corruptibility is a thing indifferent in its nature; and that there was no absurdity in a world which consists of diverse materials, being formed by one architect, who constructed the different kinds of things so as to secure the good of the whole...

"[Chapter 55]

"But I maintain that, if he had the patience (to use his own expression) to listen to the writings of Moses and the prophets, he would have had his attention arrested by the circumstance that the expression 'God made' is applied to heaven and earth, and to what is called the firmament, and also to the lights and stars; and after these, to the great fishes, and to every living thing among creeping animals which the waters brought forth after their kinds, and to every fowl of heaven after its kind; and after these, to the wild beasts of the earth after their kind, and the beasts after their kind, and to every creeping thing upon the earth after its kind; and last of all to man. The expression 'made,' however, is not applied to other things; but it is deemed sufficient to say regarding light, 'And it was light,' and regarding the one gathering together of all the waters that are under the whole heaven, 'It was so.' And in like manner also, with regard to what grew upon the earth, where it is said, 'The earth brought forth grass, and herb yielding seed after its kind and after its likeness, and the fruit-tree yielding fruit, whose seed is in itself, after its kind, upon the earth.' He would have inquired, moreover, whether the recorded commands of God respecting the coming into existence of each part of the world were addressed to one thing or to several; and he would not lightly have charged with being unintelligible, and as having no secret meaning, the accounts related in these books, either by Moses, or, as we would say, by the Divine Spirit speaking in Moses, from whom also he derived the power of prophesying; since he 'knew both the present, and the future, and the past,' in a higher degree than those priests who are alleged by the poets to have possessed a knowledge of these things...

"[Chapter 65]

After this Celsus continues: 'It is not easy, indeed, for one who is not a philosopher to ascertain the origin of evils, though it is sufficient for the multitude to say that they do not proceed from God, but cleave to matter, and have their abode among mortal things; while the course of mortal things being the same from beginning to end, the same things must always, agreeably to the appointed cycles, recur in the past, present, and future.' Celsus here observes that it is not easy for one who is not a philosopher to ascertain the origin of evils, as if it were an easy matter for a philosopher to gain this knowledge, while for one who is not a philosopher it was difficult, though still possible, for such an one, although with great labour, to attain it. Now, to this we say, that the origin of evils is a subject which is not easy even for a philosopher to master, and that perhaps it is impossible even for such to attain a clear understanding of it, unless it be revealed to them by divine inspiration, both what evils are, and how they originated, and how they shall be made to disappear. But although ignorance of God is an evil, and one of the greatest of these is not to know how God is to be served and worshipped, yet, as even Celsus would admit, there are undoubtedly some philosophers who have been ignorant of this, as is evident from the views of the different philosophical sects; whereas, according to our judgment, no one is capable of ascertaining the origin of evils who does not know that it is wicked to suppose that piety is preserved uninjured amid the laws that are established in different states, in conformity with the generally prevailing ideas of government. No one, moreover, who has not heard what is related of him who is called 'devil,' and of his 'angels,' and what he was before he became a devil, and how he became such, and what was the cause of the simultaneous apostasy of those who are termed his angels, will be able to ascertain the origin of evils. But he who would attain to this knowledge must learn more accurately the nature of demons, and know that they are not the work of God so far as respects their demoniacal nature, but only in so far as they are possessed of reason; and also what their origin was, so that they became beings of such a nature, that while converted into demons, the powers of their mind remain. And if there be any topic of human investigation which is difficult for our nature to grasp, certainly the origin of evils may be considered to be such.

"[Chapter 66]

"Celsus in the next place, as if he were able to tell certain secrets regarding the origin of evils, but chose rather to keep silence, and say only what was suitable to the multitude, continues as follows: 'It is sufficient

to say to the multitude regarding the origin of evils, that they do not proceed from God, but cleave to matter, and dwell among mortal things.' It is true, certainly, that evils do not proceed from God; for according to Jeremiah, one of our prophets, it is certain that 'out of the mouth of the Most High proceeds not evil and good.' But to maintain that matter, dwelling among mortal things, is the cause of evils, is in our opinion not true. For it is the mind of each individual which is the cause of the evil which arises in him, and this is evil (in the abstract); while the actions which proceed from it are wicked, and there is, to speak with accuracy, nothing else in our view that is evil..."

~ Origen (c.185–254), [\*Against Celsus\*](#), Book 4, Chs. 54, 55, 65, 66.

~~~~~\*~~~~~

Now here's ever a great song that we always liked, only the Linda Ronstadt version is *so* well known; how about something a little different?

See: <http://www.youtube.com/watch?v=iNhVhe7ZXyQ&feature=related>

["Susanna Hoffs - Different Drum"]

~~~~~\*~~~~~

Again -- you can't get to the Father but through the Son. What that means is (among other things) that if you think you met God or had God speak to you and you weren't already in the company of Jesus, not to mention the Holy Spirit, who or what it was wasn't and could not have been God.

~~~~~\*~~~~~

"Temperance" and "moderation," in practice tend to be rhetorical platitudes; for even among the most wise and virtuous it is not uncommon to go to one extreme in order to *balance* or offset its opposite -- in the interest of temperance and moderation. Somewhat likewise are "infinity" and "eternity" which, again in practice, we inevitably end up seeing as all *one*.

~~~~~\*~~~~~

One rarely if ever hears (i.e., and or has communicated to oneself) a trouble-making spirit person lamenting how they went wrong or else blaming "Satan" (or someone else) for having turned them to a life of rabid and egregious wrong-doing. Yet there are occasionally times (if not so frequent as one might wish) when they do exhibit a wish and desire to behave rightly and do good -- if but they could.

Also related and of interest, i.e., psychologically speaking, their overweening pride invariably causes them to be blind to and in denial of their errors. For such, it is better to persist in error, and even go to Hell for it, than admit a fault in their pride, and in this way and for this reason are persistent in keeping up and maintaining a confident front in vying with you. Yet the absurdity of this attitude never ceases to amaze given that we *never* really ever saw it working for them (doing things their way); while their actions and history make them out to be utterly ludicrous and risible to those not otherwise inclined to pity them.

Note that sometimes in dealing with such an one, it will be made to seem that "Heaven," as it were, stands behind or justifies them somehow. But an intelligent person will know and understand that faking Heaven is common trick with certain puissant and sophisticated kinds of spirit people.

~~~~~\*~~~~~

But probably Chirillo's biggest moment was when he was chosen to choreograph the "Up with People" ensemble in the 1982 Super Bowl half-time show...

See: <http://www.youtube.com/watch?v=Z4mTTigqTSA>

["Up With People UWP SuperBowl XVI 16 Halftime82 StevenOchoa3"]

~~~~~\*~~~~~



Up with animal rights and honest religion!  
Down with warcraft and irrational group-think!

Even if a (given) person you know is as bad as you believe,  
criminal spirit people are still far worse and more blame worthy.

Survival of the fittest? Yes, that's true.  
Yet the only ones "fit," in this universe,  
are the holy ones and those worthy to receive their blessing.

The wisest and smartest man in the world is a fool compared to God,  
but better to listen to an honest, rational person than the king of ghosts and angels.

Was life, thanks to evil, ever worth living?  
Maybe not.  
Even so, you are in no position to adequately judge.  
Yes, you may indeed be after all right in your pessimism,  
but because both you and life are in motion,  
how can you rightly say?

And if you think of humans as insects,  
it's because clearly you envision God to be a giant bug  
(and can think no higher than this.)

~~~~~\*~~~~~

Survival of the fittest? Yes, that's true, yet the only ones "fit," in this universe, are the holy ones and those
worthy to receive their blessing.

~~~~~\*~~~~~

Much of adult humanity are like children suffering child abuse, willingly or no, but at the hands of spirit  
people and which they foolishly take to be the necessary state of things.

~~~~~\*~~~~~

"Krispy, you go after their flag, and Jack, you see what you can do about that eagle."

~~~~~\*~~~~~

~~~~~\*~~~~~

"The earliest known remains of Cro-Magnon-like humans are radiometrically dated to 35,000 years before present."

~~~~~\*~~~~~



Is *this* per chance what Satan looked like before he went *all* wrong?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=37W6gzRR1xY&NR=1>

["Rob Grill & The Grass Roots - Let's Live For Today" – from Dec. 2004 on PBS]

~~~~~\*~~~~~

One of Origen's arguments in *Against Celsus* is that Christ was not a sorcerer or fraud because he encouraged people to be moral and upright lives -- indeed and to such an extent that he could only have come from God.

~~~~~\*~~~~~

In Book III, ch. 2 of the same work, he quotes Psalm 96:5 "For all the gods of the nations are idols," but translates "idols" as "demons."

~~~~~\*~~~~~

True, the world has changed very much since the time of Jesus, but can the nature of the soul be said to have changed at all since then?

~~~~~\*~~~~~

It's not that these spirit people are so very clever or almighty as much as it is also a case of these regular (flesh and blood) people being held to such a low standard and level of intelligence. And what, when all is said and done, is the argument of such dumb-bell regular people? That it is somehow impossible for them to challenge or question the wisdom and authority of spirit people, and therefore must accommodate and defer to these same rather than and at the expense of honest, rational argument. Along the same lines, *legitimate* religion is made less and to suffer for precisely the same reason.

~~~~~\*~~~~~

A Paul Revere and the Raiders double-header (though lower the volume a bit on the second video to remove distortion.)

See: <http://www.youtube.com/watch?v=gOlaPBfmNa0>

See: <http://www.youtube.com/watch?v=21ixwIaN7qw>

["Just like me - Paul Revere and the Raiders" and "Paul Revere & The Raiders - Indian Reservation HQ Sound"]

~~~~~\*~~~~~

Food for Thought

I have been assaulted *literally* day in day out, without respite, for the past 18 years with brain torture radios and assorted forms of witchcraft related violence, and in spite of repeated appeals to police, government, church, professional people, and others over the years, I have to have a *single* person come to me and my home personally to (even) *investigate* or *inquire* into my claims, either regarding brain torture radios, witchcraft based gangsters, and or spirit people. Such is the power of witchcraft based gangsters along with criminal spirit persons to commit violent crime and get away with murder, and how weak and impotent society is, and how it has stood for some time, to face up to and resist them. You see therefore the why and wherefore of it being so easy for these people to take over and wreak general havoc -- as they have here in in Seattle -- on a given community. Now don't ask or expect any special concern for me personally, but for God's sake how can people be so deaf, dumb, and blind to what has and is going on around them when it comes to violent crime?

~~~~~\*~~~~~

Understandably, there are many people who would not criticize Satan (and whom we might define as the arch wrong-doer and troublemaker of the ages) for fear that he might harm them for doing so. Yet allowing for the shortcomings in our knowledge of him, and which granted and in fairness are indeed not inconsiderable, it seems a good case could be made that for all his smarts and cleverness he is, after all, a great fool. As proof of this, look at the kind of people down through history who have listened to and worked for him. With little or no exception they rank among the stupidest people that ever lived. Look at all the terrible problems he and his followers have caused. What good did it ever do? And if he does end up having it all his way, what's the point? He gets to spite and revenge himself on someone or other who offended him? Likewise, and as time has gone on, as much as we have been traditionally asked to dread him, it seems these days it becomes mandatory as well to view him, and despite his exorbitant and unrivalled wealth and power, as someone requiring our pity and sympathy. What then I ask you is the point with this person?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=hVPpe-xjVds>

["Ramblin' Rose - Nat King Cole"]

~~~~~\*~~~~~

### *Daffodils*

What painting or sight  
Can match the light  
Of daffodils glowing bright;  
Breathing fresh as babes,  
Steeped in waters of the rain?



How sad it is  
They briefly appear  
Only so soon to go;  
So little time  
Of life to know.  
Their yellow heads  
Like golden bells  
Seem to joyously ring  
Just long enough  
To announce it's Spring.

After them flows forth  
A flowery tide,  
When white blossoms  
Peek from out from trees.  
But, oh, poor daffodils,  
What you signal  
You can't remain to see!

Yet come the time  
Spring itself is gone,  
I'll remember then  
Days when you were young.

~~~~~\*~~~~~

He can go to the penitentiary or the insane asylum -- his choice.

~~~~~\*~~~~~

"In the history of song, the Hymn preceded the Madrigal."

If it is *true* song and poetry you share, then you are and must be brothers. And if your are brothers, then it can only be because you have the same Father.

~~~~~\*~~~~~

If life is less than it is it's because people permit it to be so -- and for no other reason; for not even the evil one could wreak such tragedy and havoc as he does but that people accept and permit him to. True, you might not be able to defeat the mind of Satan in all things, but are not there after all some things in which you can or might?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=njRWa8LLsKE>

["The Band - Ain't no More Cane"]

~~~~~\*~~~~~

The question may now be fairly asked -- even *if* everyone, or just about everyone, *did* boycott Pixar-Disney-Dreamworks animation, would it still, even so, do any good?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=pzygFoMDiF8&feature=related>

["Arlo Guthrie - Coming into Los Angeles" -- studio cut]

~~~~~\*~~~~~

I posted this on my FaceBook Page earlier. For then the benefit of those who could not see/hear it there...

See: <http://www.youtube.com/watch?v=ddbKqGi52Qc&feature=related>

["Slade - Cum on feel the noize"]

~~~~~\*~~~~~

A person who has a hard time telling real from fake is bound to be fooled.

~~~~~\*~~~~~

RIGHT religion is not magic and wonders but HONEST, RATIONAL truth, and which latter is more rare and harder to find than angels, ghosts, magic and seeming miracles.

~~~~~\*~~~~~

(Now, as they say, for something completely different.)

See: [http://www.youtube.com/watch?v=x\\_wVh2PLWkU](http://www.youtube.com/watch?v=x_wVh2PLWkU)

["Joey Heatherton Light My Fire - Hollywood Palace"]

~~~~~\*~~~~~



LIFE SAVING TIP #319 --

NEVER trust or believe con-artist spirit people and who pretend they are angels from Heaven. How does one know they are not from Heaven? Certainly, a number of reasons could be furnished, but one here will suffice -- *they are not honest nor of the truth*. Rather, they will try to bamboozle you with show; with an aura of feely-feel good feelings, and an atmosphere of preternatural divinity that is in reality a big fake. For after all, if Il Diablo can feign and masquerade as higher goodness and put on garments of seeming holiness, what CAN'T he get away with? (Indeed, what HAS and DOESN'T he get away with using the same trick?)

~~~~~\*~~~~~

With "form" denoting peace in rest or relative inactivity, and "harmony" pertaining to peace or stasis in motion and action, Life as we know it does not quite, at least to appearances, possess all solidity of form

and sweetness of harmony, but must seek these on multiple levels. And on these various levels contends with different degrees of chaos depending on the individual, group, or community. So, for instance, there is or can be chaos to one's health; their material well being and economy; their moral character as it applies both to their own spirit and soul, *along with* social relations with others; to one's intellect and capacity for being logical and rational; to their aesthetic or very sense of what they consider beauty to be; and finally to the living and palpable realization AND conception of the form and harmony of all of these levels *combined*. Now inasmuch as God, by definition as One (and or Being), is necessary for form and harmony to exist or take place in any manner, many adopt Him and or such as an individual and universal premise. On the would-be other hand, there is a school of thought which says to do without conventional God and posit Satan in his place, and who materially speaking rank among the most wealthiest and influential of ideologies and parties on the planet. Brute force, violence, cunning, and financial treasure they see as constituting supreme power and control over form and harmony to their way of believing. Others modify this, and will be forced to admit God but maintain their Satan is, even so, a close second. Yet I myself am inclined to think on this particular question that true and lasting victory only comes in war to those whose cause is right and who are themselves -- relative to their enemy -- materially poorer -- otherwise God frowns on and forbids *true* military victory to anyone else despite surface appearances and people's seeming.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=UlwDAIsWTMg&feature=related>

["eLearning with Latin for the New Millennium" -- BolchazyCarducci videos at 3:12 min.]

~~~~~\*~~~~~

Whatever ends up happening, Pres. Obama is a good man, and for all we know, Kaddafi may actually be one as well. Yet when the masters of witchcraft and mind control take over and are on a roll, who in all the earth has the power or is in a position to stop them?

~~~~~\*~~~~~

When I go to watch a DVD these days, I find myself more and more drawn to the (relatively) obscure and the long ago and far away. As examples of which, I find myself loving early sixties Italian costume dramas, such as those with Steve Reeves; there was a pronounced desire to please people in those times; compared with today where it more a case of trying to use, abuse, and manipulate audiences. Likewise, some of the late 50's and early to mid 60's television shows sometimes had some unusually well written, psychologically stimulating, and surprise-filled scripts compared to later tv shows (even later shows I like.) Now no dramatic tv series ever got by in those days with out some fair amount of the unbelievable or else altogether corny. On the other hand -- and allowing for such -- shows like "Bonanza" and "Wagon Train" were occasionally as rewarding as serious stage dramas.

It's been a long while since I was doing regular recommendations of the week, but if you're beginning to run out of good DVDs to watch, here are two sets (including any applicable sequels to these) worth checking out:

"Warriors 50 Movie Pack Collection"

"Wagon Train - The Complete First Season"

~~~~~\*~~~~~

Contrary to comment by Origen in *Against Celsus*, in expelling the money-changers, I think Jesus was rather teaching a soulful lesson, and not overallly concerned with the propriety of the temple precinct and

buildings themselves. For even enlightened pagans knew that the temple or shrine itself was just a show piece and trapping of someone and something greater.

Besides all of which, if we understand Christian orthodoxy correctly, if it isn't Jesus, then it can and could not possibly be the Father anyway. And yet Jesus is of truth, indeed is the truth. Therefore, the Father cannot exist nor have meaning for us but, for, and in honest truth. (Or if you prefer, no *One* without Logos plus the Great or All-Spirit.)

~~~~~\*~~~~~

More's the shame so many ancient peoples were incapable of seeing God as a vegetarian. But then up until Jesus only Prophets, Philosophers, and Saints barely had even a flimsy conception, how then could the ignorant, who are ever numerous, know better? And yet it was deemed necessary for the solidification of society that some concession be granted their false assumptions.

~~~~~\*~~~~~

Would some please feed our friend the benevolent [false] deity, and slay an offering or two? (I see by my watch it's getting nigh din-din time.)

~~~~~\*~~~~~

From the Japanese band "Ghost."

See: <http://www.youtube.com/watch?v=SJY1gBSDxuk>

["Ghost - Dominoes - Celebration For The Gray Days"]

~~~~~\*~~~~~

You seem to misunderstand the point entirely -- if that's what He had to suffer who was innocent, what will then will you have to go through and endure who are unrepentant *and* so guilty?

~~~~~\*~~~~~

"Sherman, you must be having all these problems."

I guess it must be because I don't feel so good.*

* That is, I don't feel so good because he's always bothering me with *his* problems.

~~~~~\*~~~~~

I think Syd Barret was probably right in ultimately preferring to be a painter or photographer than a musician. This said, the early Pink Floyd still gets high marks for boundless imagining if not for bringing it on home or all together as you might otherwise want them to.

See: <http://www.youtube.com/watch?v=C8sNEedLeHY&feature=related>

["Pink Floyd - Lucifer Sam"]

~~~~~\*~~~~~

Of course, they *have* to and *must* be bad; it's destiny, fate, kismet -- only doubtless it doesn't hurt to be highly paid for it as well.

~~~~~\*~~~~~

The one and only standard is the truth, and truth is not a lie; nor a self-contradicting hypocrite, nor what spirit people decree (just because they happen to be spirit people), *or* what "everybody" thinks. And yet...

In the name of seeming love and brotherly benevolence,  
this one stands up for the the humble, naive, and ignorant,  
and proudly treats unmoneyed intelligence  
as a badge of shame;  
throws honesty and reason to the winds  
and says they don't really matter.  
Why? Because a ghost and angels told him so.  
But how did he ever know who those ghosts and angels were?

He was chosen.

Now, this other he is *so* wonderful  
he has to force himself on people.  
And while others can compete  
-- he, who can't, must deceive and cheat.  
Yes, says he, but did you expect me to live my life without girls and money?  
"Look how strong I am!" he says.  
Yes, while you're sucking on *my* blood.  
Now then, will you go live your own life already, and stop needing me?

~~~~~\*~~~~~

Many of you, if you didn't watch the show itself, possibly saw advertised the Live Duran Duran concert they broadcast on YouTube last night. Well, all in all -- and aside for some often annoying super-imposed graphics on the screen -- it was pretty good -- both good to better songs and strong performances! Here's a sample.

See: http://www.youtube.com/watch?v=pukfTbjlk0U&feature=channel_video_title

["Duran Duran - Friends Of Mine UNSTAGED"]

~~~~~\*~~~~~

A few days ago, I spoke of spirit people who are professional criminals as the most dangerous threat to life, health, peace, freedom and safety in the world; and listed briefly a few reasons why this is so. Yet there were and are other reasons, and not least of which is how such spirit people are used by some regular (flesh and blood) people to deny honest truth and right reason as authority, and also as an excuse to absolve themselves and their misguided associates of responsibility for what they do. The thinking of such people, if you can call it that (for typically they are under the spell of some form of mind control and hypnotic suggestion), is to in effect argue that a) we humans have little or no choice in going along with the commands and dictates of "high ranking" spirit people -- regardless of whether our attitude happens to be a moral or immoral one; that b) the thought and judgment of such spirit people is almost always, if not always, superior to regular people thought and judgment -- including all our reasoning, science, and traditional wisdom combined. Moreover, some are led to believe such things as science, intellectual advancement, and technical (or technological) accomplishment are such things that chiefly emanate from

and are bestowed on us by spirit people; and that reason, science, etc. are permissible or may only be invoked according to and at the behest and formal willingness of spirit people. In sum, all our thought and judgment ultimately take a second place and subservient role to the judgments and commands of high ranking spirit persons -- a position such deluded regular people accept without qualm -- seeing how deathly frightened they are and must be of spirit people, and how little they care about thinking seriously or very rationally to begin with.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=REj9ctsLRKc&feature=related>

["Paul Revere and the Raiders "Let Me" 1969"]

~~~~~\*~~~~~

I know, I know...poor Molly Whuppie.

~~~~~\*~~~~~

It was to have been a jolly family and happy home -- but instead *this*. And what good does it do him? Indeed, if he continues to have it all his way as he does, all it will end up doing for him is result in his turning into an evil skull or space alien. (Such is the demonistic.)

~~~~~\*~~~~~

Many words are worth remembering, not merely as words but, more so, as ideas, concepts.

~~~~~\*~~~~~

"Ohhh, you could be...an advertising executive, greeting card salesman, or film producer...believe me, *that's* not a problem."

~~~~~\*~~~~~

"...excess is in itself the root of all evil, and that whenever the blessed institution of religion interferes with our social and moral obligations, it ceases to be the conservator of human happiness, as well as of human virtue. As the excesses of sensual indulgence destroy the capacity for more refined gratifications, so do those of a fanatical religion blight and wither the most amiable feelings of the heart, rendering us insensible to many of the purest, the most exalted delights of which our nature is susceptible."

~ James Kirke Paulding, *Koningsmarke, the Long Finn* (1823), Book VII, Chapter II.

I myself would qualify this by saying *too frequent* or *untimely* excess. And, of course, it is not exclusively religion that can be blighted and or made harmful by rationally or morally unjustifiable excess; doubtless the same can be said of almost any kind of behavior or practice that partakes of deep rooted feelings or emotions.

~~~~~\*~~~~~

In no publically prominent or established religion or religious faith, certainly in *this life*, are all its members and adherents agreed on everything.

~~~~~\*~~~~~



Wars and rumors of wars...

~~~~~\*~~~~~

Meanwhile, anyone know what happened to (or who misplaced) Microsoft and Monster.com?

~~~~~\*~~~~~

Speaking of professional wrestling I chanced upon this most interesting interview with the very charming Bruno Sammartino. The tie-in with fellow wrestler Kurt Angle is related to a DVD on him (they might well have subtitled this video "Touched By an Angle.") The interval music is admittedly not especially well chosen. But once out of curiosity I started listening, I could not stop till the 14 minute interview was through.

See: <http://www.youtube.com/watch?v=Fz8sgC58gic>

["Must Stream TNA TV: An Interview With Bruno Sammartino"]

~~~~~\*~~~~~

Dean Silverstone -- Now More Than Ever

See: <http://www.youtube.com/watch?v=VaYk7UYHMz4>

["KCPQ Big Time Wrestling opening 1984"]

Later Note. And you know, it probably cost only a tiny fraction to make a hundred of those local and regional wrestling shows than what it costs to make just one of those forgettable junk fantasy and or special effects action movies they put out of "Hollywood" these days. (What I myself wouldn't pay now to have those old programs with Paddy Ryan, The Hell's Angels, and Lumberjack Luke on DVD.)

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=DX4D3i7nSEY&feature=fvwrel>

["Elmore James - Take me Where you Go"]

~~~~~\*~~~~~

What, can it be argued, are some reasons why big-time criminal spirit people are by far the most dangerous thing in the world? They are capable of worst and most deliberate cruelty (regardless of the victim); can operate usually invisibly and with utmost stealth and anonymity; are masters and adepts at creating the

illusion of a sound argument, the illusion of happiness, the illusion of safety, and the illusion of heaven and authority.

~~~~~\*~~~~~

"As God, then, is a fire, and the angels a flame of fire, and all the saints are fervent in spirit, so, on the contrary, those who have fallen away from the love of God are undoubtedly said to have cooled in their affection for Him, and to have become cold. For the Lord also says, that, 'because iniquity has abounded, the love of many will grow cold.' Nay, all things, whatever they are, which in holy Scripture are compared with the hostile power, the devil is said to be perpetually finding cold; and what is found to be colder than he? In the sea also the dragon is said to reign. For the prophet intimates that the serpent and dragon, which certainly is referred to one of the wicked spirits, is also in the sea. And elsewhere the prophet says, 'I will draw out my holy sword upon the dragon the flying serpent, upon the dragon the crooked serpent, and will slay him.' And again he says: 'Even though they hide from my eyes, and descend into the depths of the sea, there will I command the serpent, and it shall bite them.' In the book of Job also, he is said to be the king of all things in the waters. The prophet threatens that evils will be kindled by the north wind upon all who inhabit the earth. Now the north wind is described in holy Scripture as cold, according to the statement in the book of Wisdom, 'That cold north wind;' [Sirach 43:20] which same thing also must undoubtedly be understood of the devil. If, then, those things which are holy are named fire, and light, and fervent, while those which are of an opposite nature are said to be cold; and if the love of many is said to wax cold; we have to inquire whether perhaps the name soul...in Greek...is...so termed from growing cold out of a better and more divine condition, and be thence derived, because it seems to have cooled from that natural and divine warmth, and therefore has been placed in its present position, and called by its present name."  
~ Origen (c.185–254), De Principiis, Book 2, Ch. 3.

-----

"*Isabel*. Wherefore then,  
should come this voice of warning?

"*Leon*. From the deep:  
It hath its demons as the earth and air,  
All tributaries to the master-fiend  
That sets their springs in motion. This is one,  
That, doubting to mislead us, plants this wile,  
So to divert our course, that we may strike  
The very rocks he fain would warn us from."  
~ William Gilmore Simms (1806-1870), "Atlantis: A Story of the Sea" (1832)

-----

The terrible and tragic tsunamies we have heard about recently and in recent years makes one wonder if the poor sea isn't, by way of such upheavals, casting out something up it doesn't want. Is there a malevolent and ungodly spirit that pervades some parts of the sea, and that accounts for some of its unearthly strangeness? I myself don't know and couldn't say, yet certainly the thought sparks one's imagination, and but few if any things can be more strange than the hidden world of the ocean. Speaking of which, here is an unusual video filled with some most unusual fish and other aquatic creatures brought up by an Asian tsunami. (The one at :50 curiously resembles a William Blake drawing of the Biblical serpent.)

See: <http://www.youtube.com/watch?v=vX90r12ANjY>

["Strange fishes after Tsunami"]

~~~~~\*~~~~~


The devil is unfailing in making the phony and hypocritical feel loved and glamorous. And yet that the spirit of lies and murder is something entirely different from the spirit of love and truth never seems to bother such people.

As to Il Diablo *supremo* himself, is he indulged in his myriad and nefarious crimes while being permitted to be a billionaire because he is so truly worthy and beloved, or is it because he's so truly miserable and to be pitied? Does he actually sell tickets to his shows, or is it merely made to *seem* that he does because we are all supposed to feel sorry for him? After all that has happened, we need and should be entitled to *finally* and for once get a straight answer to these questions.

~~~~~\*~~~~~

With these people is obviously in their interest to create and maintain the illusion that all *this* is NECESSARY, but of course they would and of course they do. What would *you* do if you were like them; in their position, and had to keep up such a wide reaching facade and where *all* your incredible wealth, power, *and* credibility (as someone to be taken very seriously) are at stake?

~~~~~\*~~~~~

Some will recognize in Origen's comments here a kinship with some standard Buddhist beliefs.

"4. We find in the prophet Isaiah, that the fire with which each one is punished is described as his own; for he says, 'Walk in the light of your own fire, and in the flame which you have kindled.' By these words it seems to be indicated that every sinner kindles for himself the flame of his own fire, and is not plunged into some fire which has been already kindled by another, or was in existence before himself. Of this fire the fuel and food are our sins, which are called by the Apostle Paul 'wood, and hay, and stubble.' And I think that, as abundance of food, and provisions of a contrary kind and amount, breed fevers in the body, and fevers, too, of different sorts and duration, according to the proportion in which the collected poison supplies material and fuel for disease (the quality of this material, gathered together from different poisons, proving the causes either of a more acute or more lingering disease); so, when the soul has gathered together a multitude of evil works, and an abundance of sins against itself, at a suitable time all that assembly of evils boils up to punishment, and is set on fire to chastisements; when the mind itself, or conscience, receiving by divine power into the memory all those things of which it had stamped on itself certain signs and forms at the moment of sinning, will see a kind of history, as it were, of all the foul, and shameful, and unholy deeds which it has done, exposed before its eyes: then is the conscience itself harassed, and, pierced by its own goads, becomes an accuser and a witness against itself. And this, I think, was the opinion of the Apostle Paul himself, when he said, 'Their thoughts mutually accusing or excusing them in the day when God will judge the secrets of men by Jesus Christ, according to my Gospel.' From which it is understood that around the substance of the soul certain tortures are produced by the hurtful affections of sins themselves...

"8. But the outer darkness, in my judgment, is to be understood not so much of some dark atmosphere without any light, as of those persons who, being plunged in the darkness of profound ignorance, have been placed beyond the reach of any light of the understanding. We must see, also, lest this perhaps should be the meaning of the expression, that as the saints will receive those bodies in which they have lived in holiness and purity in the habitations of this life, bright and glorious after the resurrection, so the wicked also, who in this life have loved the darkness of error and the night of ignorance, may be clothed with dark and black bodies after the resurrection, that the very mist of ignorance which had in this life taken possession of their minds within them, may appear in the future as the external covering of the body. Similar is the view to be entertained regarding the prison. Let these remarks, which have been made as brief as possible, that the order of our discourse in the meantime might be preserved, suffice for the present occasion."

~ Origen (c.185–254), *De Principiis*, Book 2, Chs. 4, 8.

~~~~~\*~~~~~

It should come as no surprise if evil wins over and at society's expense when no rational or intelligent way is used or employed to combat and contest it.

~~~~~\*~~~~~

Even if he *had* wanted to join voluntarily, they still would have used behavioral conditioning and mind control on him. That's the demonistic. They simply would not have or do it any other way.

~~~~~\*~~~~~

What, after all, do we know of Satan's character and motives anyway? That he feels sorry for himself? That he mercilessly attacks those of whom he is envious or jealous? If that is what he is -- what then does that make him but one great big, overfed baby?

~~~~~\*~~~~~

When it comes to a compendious series or multi-volume work, like the Durant's *Story of Civilization*, audio books can be God-send -- whether you haven't read a given one its books before, or else have but want to go through the same again; and are a both more convenient and easy way of completing one or more thick volumes, and in probably less time than it would take you to read through them in the ordinary manner. Here's a sample (in .mp3 at 15 MBs) from the Durant's chapter on the historical Jesus from Caesar and Christ to give you an idea of what I mean (and if you don't know already.) [To find out further where these audio books are available for sale, do a Google search and check online auctions and related vendors.]

http://www.gunjones.com/excerpt-Caesar_and_Christ-W_Durant.mp3 (right click, "save as...")

~~~~~\*~~~~~

(Just to touch base for some.) The quality of life -- for everyone -- would be infinitely better if applied demonism and criminal spirit people were -- by us -- outlawed. But how can they be outlawed if they can't be rationally and scientifically admitted to and discussed?

~~~~~\*~~~~~

Some people don't like religion for pretty much the same reason some don't like work or exercise -- requiring as these things do some effort.

~~~~~\*~~~~~

In continuation of our reading from Origen, in this next remarkable series of passages the famous church father and scholar delineates the hierarchy of rational beings something and roughly like this:

1. Good angels.
2. Bad angels.
3. Human beings.

The question then may be asked -- what happens if (3) mistakes (2) for (1)?

"Chapter 5. On Rational Natures. 1. After the dissertation, which we have briefly conducted to the best of our ability, regarding the Father, Son, and Holy Spirit, it follows that we offer a few remarks upon the subject of rational natures, and on their species and orders, or on the offices as well of holy as of malignant powers, and also on those which occupy an intermediate position between these good and evil powers, and

as yet are placed in a state of struggle and trial. For we find in holy Scripture numerous names of certain orders and offices, not only of holy beings, but also of those of an opposite description, which we shall bring before us, in the first place; and the meaning of which we shall endeavour, in the second place, to the best of our ability, to ascertain. There are certain holy angels of God whom Paul terms 'ministering spirits, sent forth to minister for them who shall be heirs of salvation.' In the writings also of St. Paul himself we find him designating them, from some unknown source, as thrones, and dominions, and principalities, and powers; and after this enumeration, as if knowing that there were still other rational offices and orders besides those which he had named, he says of the Saviour: 'Who is above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.' From which he shows that there were certain beings besides those which he had mentioned, which may be named indeed in this world, but were not now enumerated by him, and perhaps were not known by any other individual; and that there were others which may not be named in this world, but will be named in the world to come....

"5. Again, we are taught as follows by the prophet Isaiah regarding another opposing power. The prophet says, 'How is Lucifer, who used to arise in the morning, fallen from heaven! He who assailed all nations is broken and beaten to the ground. You indeed said in your heart, I shall ascend into heaven; above the stars of heaven shall I place my throne; I shall sit upon a lofty mountain, above the lofty mountains which are towards the north; I shall ascend above the clouds; I shall be like the Most High. Now shall you be brought down to the lower world, and to the foundations of the earth. They who see you shall be amazed at you, and shall say, This is the man who harassed the whole earth, who moved kings, who made the whole world a desert, who destroyed cities, and did not unloose those who were in chains. All the kings of the nations have slept in honour, every one in his own house; but you shall be cast forth on the mountains, accursed with the many dead who have been pierced through with swords, and have descended to the lower world. As a garment cloned with blood, and stained, will not be clean; neither shall you be clean, because you have destroyed my land and slain my people: you shall not remain for ever, most wicked seed. Prepare your sons for death on account of the sins of your father, lest they rise again and inherit the earth, and fill the earth with wars. And I shall rise against them, says the Lord of hosts, and I shall cause their name to perish, and their remains, and their seed.' Most evidently by these words is he shown to have fallen from heaven, who formerly was Lucifer, and who used to arise in the morning. For if, as some think, he was a nature of darkness, how is Lucifer said to have existed before? Or how could he arise in the morning, who had in himself nothing of the light? Nay, even the Saviour Himself teaches us, saying of the devil, 'Behold, I see Satan fallen from heaven like lightning.' For at one time he was light. Moreover our Lord, who is the truth, compared the power of His own glorious advent to lightning, in the words, 'For as the lightning shines from the height of heaven even to its height again, so will the coming of the Son of man be.' And notwithstanding He compares him to lightning, and says that he fell from heaven, that He might show by this that he had been at one time in heaven, and had had a place among the saints, and had enjoyed a share in that light in which all the saints participate, by which they are made angels of light, and by which the apostles are termed by the Lord the light of the world. In this manner, then, did that being once exist as light before he went astray, and fell to this place, and had his glory turned into dust, which is peculiarly the mark of the wicked, as the prophet also says; whence, too, he was called the prince of this world, i.e., of an earthly habitation: for he exercised power over those who were obedient to his wickedness, since 'the whole of this world'— for I term this place of earth, world— 'lies in the wicked one,' and in this apostate. That he is an apostate, i.e., a fugitive, even the Lord in the book of Job says, 'You will take with a hook the apostate dragon,' i.e., a fugitive. Now it is certain that by the dragon is understood the devil himself. If then they are called opposing powers, and are said to have been once without stain, while spotless purity exists in the essential being of none save the Father, Son, and Holy Spirit, but is an accidental quality in every created thing; and since that which is accidental may also fall away, and since those opposite powers once were spotless, and were once among those which still remain unstained, it is evident from all this that no one is pure either by essence or nature, and that no one was by nature polluted. And the consequence of this is, that it lies within ourselves and in our own actions to possess either happiness or holiness; or by sloth and negligence to fall from happiness into wickedness and ruin, to such a degree that, through too great proficiency, so to speak, in wickedness (if a man be guilty of so great neglect), he may descend even to that state in which he will be changed into what is called an 'opposing power'...

-----

"Chapter 8. On the Angels...

"3. According to our view, there is no rational creature which is not capable both of good and evil. But it does not follow, that because we say there is no nature which may not admit evil, we therefore maintain that every nature has admitted evil, i.e., has become wicked. As we may say that the nature of every man admits of his being a sailor, but it does not follow from that, that every man will become so; or, again, it is possible for every one to learn grammar or medicine, but it is not therefore proved that every man is either a physician or a grammarian; so, if we say that there is no nature which may not admit evil, it is not necessarily indicated that it has done so. For, in our view, not even the devil himself was incapable of good; but although capable of admitting good, he did not therefore also desire it, or make any effort after virtue. For, as we are taught by those quotations which we adduced from the prophets, there was once a time when he was good, when he walked in the paradise of God between the cherubim. As he, then, possessed the power either of receiving good or evil, but fell away from a virtuous course, and turned to evil with all the powers of his mind, so also other creatures, as having a capacity for either condition, in the exercise of the freedom of their will, flee from evil, and cleave to good. There is no nature, then, which may not admit of good or evil, except the nature of God—the fountain of all good things—and of Christ; for it is wisdom, and wisdom assuredly cannot admit folly; and it is righteousness, and righteousness will never certainly admit of unrighteousness; and it is the Word, or Reason, which certainly cannot be made irrational; nay, it is also the light, and it is certain that the darkness does not receive the light. In like manner, also, the nature of the Holy Spirit, being holy, does not admit of pollution; for it is holy by nature, or essential being. If there is any other nature which is holy, it possesses this property of being made holy by the reception or inspiration of the Holy Spirit, not having it by nature, but as an accidental quality, for which reason it may be lost, in consequence of being accidental. So also a man may possess an accidental righteousness, from which it is possible for him to fall away. Even the wisdom which a man has is still accidental, although it be within our own power to become wise, if we devote ourselves to wisdom with the zeal and effort of our life; and if we always pursue the study of it, we may always be participators of wisdom: and that result will follow either in a greater or less degree, according to the desert of our life or the amount of our zeal. For the goodness of God, as is worthy of Him, incites and attracts all to that blissful end, where all pain, and sadness, and sorrow fall away and disappear.

"4. I am of opinion, then, so far as appears to me, that the preceding discussion has sufficiently proved that it is neither from want of discrimination, nor from any accidental cause, either that the 'principalities' hold their dominion, or the other orders of spirits have obtained their respective offices; but that they have received the steps of their rank on account of their merits, although it is not our privilege to know or inquire what those acts of theirs were, by which they earned a place in any particular order. It is sufficient only to know this much, in order to demonstrate the impartiality and righteousness of God, that, conformably with the declaration of the Apostle Paul, 'there is no acceptance of persons with Him,' who rather disposes everything according to the deserts and moral progress of each individual. So, then, the angelic office does not exist except as a consequence of their desert; nor do 'powers' exercise power except in virtue of their moral progress; nor do those which are called 'seats,' i.e., the powers of judging and ruling, administer their powers unless by merit; nor do 'dominions' rule undeservedly, for that great and distinguished order of rational creatures among celestial existences is arranged in a glorious variety of offices. And the same view is to be entertained of those opposing influences which have given themselves up to such places and offices, that they derive the property by which they are made 'principalities,' or 'powers,' or rulers of the darkness of the world, or spirits of wickedness, or malignant spirits, or unclean demons, not from their essential nature, nor from their being so created, but have obtained these degrees in evil in proportion to their conduct, and the progress which they made in wickedness. And that is a second order of rational creatures, who have devoted themselves to wickedness in so headlong a course, that they are unwilling rather than unable to recall themselves; the thirst for evil being already a passion, and imparting to them pleasure. But the third order of rational creatures is that of those who are judged fit by God to replenish the human race, i.e., the souls of men, assumed in consequence of their moral progress into the order of angels; of whom we see some assumed into the number: those, viz., who have been made the sons of God, or the children of the resurrection, or who have abandoned the darkness, and have loved the light, and have been made children of the light; or those who, proving victorious in every struggle, and being made men of peace, have been the sons of peace, and the sons of God; or those who, mortifying their members on the earth, and, rising above not only their corporeal nature, but even the uncertain and fragile movements of the soul itself, have united themselves to the Lord, being made altogether spiritual, that they may be for ever one spirit with Him, discerning along with Him each individual thing, until they arrive at a condition of

perfect spirituality, and discern all things by their perfect illumination in all holiness through the word and wisdom of God, and are themselves altogether undistinguishable by any one.

"We think that those views are by no means to be admitted, which some are wont unnecessarily to advance and maintain, viz., that souls descend to such a pitch of abasement that they forget their rational nature and dignity, and sink into the condition of irrational animals, either large or small; and in support of these assertions they generally quote some pretended statements of Scripture, such as, that a beast, to which a woman has unnaturally prostituted herself, shall be deemed equally guilty with the woman, and shall be ordered to be stoned; or that a bull which strikes with its horn, shall be put to death in the same way; or even the speaking of Balaam's ass, when God opened its mouth, and the dumb beast of burden, answering with human voice, reproved the madness of the prophet. All of which assertions we not only do not receive, but, as being contrary to our belief, we refute and reject. After the refutation and rejection of such perverse opinions, we shall show, at the proper time and place, how those passages which they quote from the sacred Scriptures ought to be understood."

~ Origen (c.185–254), *De Principiis*, Book 1, Chs. 5, 8.

~~~~~\*~~~~~

"8. Having made these declarations regarding the Unity of the Father, and of the Son, and of the Holy Spirit, let us return to the order in which we began the discussion. God the Father bestows upon all, existence; and participation in Christ, in respect of His being the word of reason, renders them rational beings. From which it follows that they are deserving either of praise or blame, because capable of virtue and vice. On this account, therefore, is the grace of the Holy Ghost present, that those beings which are not holy in their essence may be rendered holy by participating in it. Seeing, then, that firstly, they derive their existence from God the Father; secondly, their rational nature from the Word; thirdly, their holiness from the Holy Spirit—those who have been previously sanctified by the Holy Spirit are again made capable of receiving Christ, in respect that He is the righteousness of God; and those who have earned advancement to this grade by the sanctification of the Holy Spirit, will nevertheless obtain the gift of wisdom according to the power and working of the Spirit of God. And this I consider is Paul's meaning, when he says that to 'some is given the word of wisdom, to others the word of knowledge, according to the same Spirit.' And while pointing out the individual distinction of gifts, he refers the whole of them to the source of all things, in the words, 'There are diversities of operations, but one God who works all in all.' Whence also the working of the Father, which confers existence upon all things, is found to be more glorious and magnificent, while each one, by participation in Christ, as being wisdom, and knowledge, and sanctification, makes progress, and advances to higher degrees of perfection; and seeing it is by partaking of the Holy Spirit that any one is made purer and holier, he obtains, when he is made worthy, the grace of wisdom and knowledge, in order that, after all stains of pollution and ignorance are cleansed and taken away, he may make so great an advance in holiness and purity, that the nature which he received from God may become such as is worthy of Him who gave it to be pure and perfect, so that the being which exists may be as worthy as He who called it into existence. For, in this way, he who is such as his Creator wished him to be, will receive from God power always to exist, and to abide for ever. That this may be the case, and that those whom He has created may be unceasingly and inseparably present with Him, Who IS, it is the business of wisdom to instruct and train them, and to bring them to perfection by confirmation of His Holy Spirit and unceasing sanctification, by which alone are they capable of receiving God. In this way, then, by the renewal of the ceaseless working of Father, Son, and Holy Spirit in us, in its various stages of progress, shall we be able at some future time perhaps, although with difficulty, to behold the holy and the blessed life, in which (as it is only after many struggles that we are able to reach it) we ought so to continue, that no satiety of that blessedness should ever seize us; but the more we perceive its blessedness, the more should be increased and intensified within us the longing for the same, while we ever more eagerly and freely receive and hold fast the Father, and the Son, and the Holy Spirit. But if satiety should ever take hold of any one of those who stand on the highest and perfect summit of attainment, I do not think that such an one would suddenly be deposed from his position and fall away, but that he must decline gradually and little by little, so that it may sometimes happen that if a brief lapsus take place, and the individual quickly repent and return to himself, he may not utterly fall away, but may retrace his steps, and return to his former place, and again make good that which had been lost by his negligence.

"[Ch. 4] 1. To exhibit the nature of defection or falling away, on the part of those who conduct themselves

carelessly, it will not appear out of place to employ a similitude by way of illustration. Suppose, then, the case of one who had become gradually acquainted with the art or science, say of geometry or medicine, until he had reached perfection, having trained himself for a lengthened time in its principles and practice, so as to attain a complete mastery over the art: to such an one it could never happen, that, when he lay down to sleep in the possession of his skill, he should awake in a state of ignorance. It is not our purpose to adduce or to notice here those accidents which are occasioned by any injury or weakness, for they do not apply to our present illustration. According to our point of view, then, so long as that geometer or physician continues to exercise himself in the study of his art and in the practice of its principles, the knowledge of his profession abides with him; but if he withdraw from its practice, and lay aside his habits of industry, then, by his neglect, at first a few things will gradually escape him, then by and by more and more, until in course of time everything will be forgotten, and be completely effaced from the memory. It is possible, indeed, that when he has first begun to fall away, and to yield to the corrupting influence of a negligence which is small as yet, he may, if he be aroused and return speedily to his senses, repair those losses which up to that time are only recent, and recover that knowledge which hitherto had been only slightly obliterated from his mind. Let us apply this now to the case of those who have devoted themselves to the knowledge and wisdom of God, whose learning and diligence incomparably surpass all other training; and let us contemplate, according to the form of the similitude employed, what is the acquisition of knowledge, or what is its disappearance, especially when we hear from the apostle what is said of those who are perfect, that they shall behold face to face the glory of the Lord in the revelation of His mysteries."

~ Origen (c. 185–254), [*De Principiis*](#), Book 1, Chs. 3-4.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Kjp0EhQCFM0&NR=1>

["The Zombies - She's Not There" -- from (what appears to be) "Shindig"]

~~~~~\*~~~~~

All in favor of *pop-up* ads on YouTube videos, signify by saying "Aye!" (Opposed, "Nay!")

~~~~~\*~~~~~

There are those who claim they would like to solve (whether real or unreal) major issues that concern society, and yet go to and trust the mainstream corporate conglomerate taken-over media of the present day for much (if not all) of their information. This, I submit, makes absolutely no sense, and evinces on their part an almost complete and utter lack of intelligence and credibility.

~~~~~\*~~~~~

In the Rankin/Bass "Rudolph the Red-Nosed Reindeer" television program, by show's end "Bumble" or the "Abominable Snow Monster" is not only overcome, but is rehabilitated. Well, last night I had a reminder of how this may also be possible with "very bad" spirit people. At the same time as I am round-the-clock and routinely subject to brain radios, it is also not unusual for me to suffer demonistic "dream productions" (when sleeping) and related telepathy -- all of which are very unwelcome by me, I assure you. But last night was somewhat different. While normally the things relayed to me take on the form of either personal abuse and or present gossip about others, on this occasion "they" were talking history. First, understand I forbid both brain radios and demonistic telepathy, and told them countless times I will not put up with these (if I can help it.) Nonetheless, this does not mean that these spirit people don't necessarily, in a given instance, have something worthwhile or interesting to impart. Yet there are two possible problems with spirit people communications (in a given instance.) I mentioned the first with respect to the means used (e.g., radios and telepathy); while the second is that you cannot necessarily trust the accuracy of what they say or claim. So again, for these reasons I will not tolerate or put up with their communications. At the same time, however, I did tell them they can, if they choose to, communicate to

me, using a willing flesh and blood intermediary, by means of a letter, e-mail, or conventional form of messaging. They haven't yet done so, but the greater point is that I don't prohibit their communicating to me of itself necessarily or as such, but only proscribe certain means they use to do so -- regardless of whether or not what they have to say is of value or useful. So while we do not condone, let alone encourage, demonistic telepathy, it is true on the other hand that some spirit people may otherwise be of aid with respect to our further understanding spirit people, history, and other important topics. With this all understood, let me relate to you what they were talking about last night; which, for my own convenience sake, I will enumerate by way of a short list.

* There a spirit people who for a long time have been living in the Pantheon in Rome, and at various times efforts have been made to try to get rid of them. When this was tried, however, the would-be evictors (I assumed by this last regular people were meant) were told by the spirit people trespassers that if they persisted they (the spirit people squatters) would be justified in and would cause trouble. Presumably then the regular people were compelled to desist. (Interestingly, in my own experience there would seem to be parts of Westminster Abbey with this same problem; as I myself encountered in London many years ago on a visit to that city.)

* The reason Nerva was chosen as emperor to succeed Domitian was that by then (if not sooner) some senators and or others understood that what was and had been plaguing the imperial seat was troublemaking spirit people, and that Nerva was selected was because he had an intelligent grasp of the subject. Notwithstanding, his efforts for reform in this department were not as successful as could have been hoped.

* Meanwhile, Trajan was described by this spirit person conveying these things to me as "not someone you want to know;" which either means people would not respect or take him very seriously (due to spirit people making him look bad), or else that he was a bad or else weak person who succumbed to spirit people pressures.

He would have gone on and told me more, but under the circumstances I told him I didn't want to hear it.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=1wUfmhtOL-k>

See: <http://www.youtube.com/watch?v=OdXmsyR6q9M&feature=related>

["Jimmy Cliff - Johnny Too Bad"] and ["007(Shanty Town) - Desmond Dekker" -- from a Jools Holland show]

~~~~~\*~~~~~

Who does he think he is, Almighty God?

"No, not God. Merely his chief rival and competitor."

~~~~~\*~~~~~

He, the Stars Wars Kid, assumed he knew what was supposed to be cool, funny, awesome, and musical, but in fact he never actually did. Meanwhile, the Phantom of the Opera thought he was the one who could best help the girl, but in truth he was the worst thing for her. What then went wrong? The Kid and the Phantom had made a childhood friend of a dragon.

~~~~~\*~~~~~

Of course we suffer terribly under their tyranny, violence, and oppression -- and have had to do so now for many years. But far -- indeed incomprehensibly -- worse than all these and more would be enjoying wealth, love, luxury and freedom and the way and manner they do. And much better it is to fight them instead.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Zt1GmGVWJP4>

["James Hunter Carina at SPACE Evanston by Wayne Luttrell"]

~~~~~\*~~~~~

States Wikipedia regarding IMVU ["I Move You"?]: "IMVU Instant Messaging Virtual Universe) is a 3D graphical instant messaging client developed by IMVU Inc. It hosts over 90.174 million registered users, and six million unique monthly visitors. It is in public beta, and has been available since April 2, 2004 on Windows and in 2010 on Mac. IMVU was founded by Will Harvey, a video game developer and founder of There and is now run by CEO Cary Rosenzweig, who took the position in November 2007. It is estimated that IMVU currently generates approximately \$2 million in revenue per month, 90% of which comes directly from the sale of virtual goods."

"\$2 million in revenue per month." Quite incredible when you realize that here at gunjones.com, we've taken in only \$25.00 in five years' time. (Or is there possibly something fishy about all this?)

~~~~~\*~~~~~

Is there honor among thieves? Yes, but not through thick and thin. And life after all, as some have said, is *very long*...

~~~~~\*~~~~~

"You reject, unhappy one, the advantage of heavenly discipline, and rushest into death while wishing to stray without a bridle. Luxury and the shortlived joys of the world are ruining you, whence you shall be tormented in hell for all time. They are vain joys with which you are foolishly delighted. Do not these make you to be a man dead? Cannot thirty years at length make you a wise man? Ignorant how you have first strayed, look upon ancient time, you think now to enjoy here a joyous life in the midst of wrongs. These are the ruins of your friends, wars, or wicked frauds, thefts with bloodshed: the body is vexed with sores, and groaning and wailing is indulged; whether a slight disease invade you, or you are held down by long sickness, or you are bereaved of your children, or you mourn over a lost wife. All is a wilderness: alas, dignities are hurried down from their height by vices and poverty; doubly so, assuredly, if you languish long. And do you call it life when this life of glass is mortal? Consider now at length that this time is of no avail, but in the future you have hope without the craft of living. Certainly the little children which have been snatched away desired to live. Moreover, the young men who have been deprived of life, perchance were preparing to grow old, and they themselves were making ready to enjoy joyful days; and yet we unwillingly lay aside all things in the world. I have delayed with a perverse mind, and I have thought that the life of this world was a true one; and I judged that death would come in like manner as you did— that when once life had departed, the soul also was dead and perished. These things, however, are not so; but the Founder and Author of the world has certainly required the brother slain by a brother. Impious man, say, said He, where is your brother? And he denied. For the blood of your brother has cried aloud to Me to heaven. You are tormented, I see, when you thought to feel nothing; but he lives and occupies the place on the right hand. He enjoys delights which you, O wicked one, have lost; and when you have called back the world, he also has gone before, and will be immortal: for you shall wail in hell. Certainly God lives, who makes the dead to live, that He may give worthy rewards to the innocent and to the good; but to the fierce and impious, cruel hell. Commence, O you who are led away, to perceive the judgments of God."

~ Commodianus (c. 250 A.D.), from Commodiani Carmina, ch. 26.


~~~~~\*~~~~~

### *Where the Laughs Don't Stop*

There is, I'm inclined to think, reason to believe the secret behind Steven Spielberg's *billion* dollar movie career is spirit people and money laundering -- though bear in mind even if -- for the sake of argument -- this surmise turns out to be correct, it doesn't follow that he himself necessarily knows all that is going on. In any event, I chanced to come across the Dreamworks animation website, and for all the hype behind these films and their creators, I defy and challenge someone to find even one single genuinely funny moment in any of them. Note also the kind of themes and topics they address. Is this what the public wants? But you be the judge (and for more samples, check YouTube.)

<http://www.dreamworksanimation.com/>

~~~~~\*~~~~~



What can be said but that it's Oscar time once again.

~~~~~\*~~~~~

### *Lament*

A wind weeps  
O'er an ancient sea  
At the darkening  
Close of day.  
A past that's lost  
Cries out woe;  
Chilled in the breeze  
That echoes thoughts  
Melancholy.

Come then night  
That summons peace;  
Bring forgetfulness,  
Release!  
That all may be silent  
Once more!  
Come oh sea,  
To take life away;  
Away from  
This hapless shore.

As with speed  
Sparrows take flight,  
Take flight oh soul to air!

Come oh end to sorrow;  
When life's no longer here.

~~~~~\*~~~~~

Old school murderers meet and make the Nouveau riche -- what choice did they have? For golden ghosts and (sufficient) money purchase respectability and cleanse all sin.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=K9n981iQz3w&feature=related>

["Thin Lizzy Live on The Old Grey Whistle Test" -- 'Don't Believe A Word' with Phil Lynott, Gary Moore Scott Gorham & Cozy Powell]

~~~~~\*~~~~~

As bad as very bad spirit people are and can be, it necessary to understand that one's attitude toward theme does, might, or should change according to circumstances. To treat them belligerently and as a bitter adversary has it's place and makes sense; yet so also does viewing them with Christian or humanitarian charity and sympathy. A lot depends on the immediate situation and what is going on. Either of these *basic* approaches (and there are other variants or sub-species to these two; such as humor) has its usefulness and wisdom in furtherance of what must be the ultimate goal, namely peace and an end to the worst kinds of crime, violence, and injustice -- *not* final punishment or final judgment. When then society comes to own up to addressing the problem of violent, false religious, and criminal spirit people, it will be necessary to have a medical and altruistic as well as a military/police arm or department; and which can be fallen back on or availed of when the other is less applicable, effective, or (for the moment at least) no longer necessary.

~~~~~\*~~~~~

If people are going to be weird, then the least we can do is these kids and animals guaranteed protection and or otherwise evacuate them to safety.

~~~~~\*~~~~~

Eastern European countries like Hungary, Czechoslovakia, or Ukraine, and given their relatively recent appearance on general maps of the continent, might seem to some to be merely newly created states produced, as it were by mere partitions of land following a war or other conflict. Yet when we take the time to learn and look more closely we find these nations had their origins in the middle to late middle ages (if not earlier). At the same time, what seem subservient states (from a 20th century viewpoint) at one time or other were notable for ther martial prowess. The Hungarians, for instance, gave a sharp check to Genghis Khan's unstoppable hordes where almost all other Europeans collapsed in the face of the Mongol onslaught. The Czechs and Poles once combatted victoriously against the vaunted Teutonic Knights of Germany; while the Poles also might be said to have saved Europe from the Turks in the 17th century. Jan Zizka, a Czech leader in the Hussite (religious) Wars of the 15th century is credited by some for having invented one of the first prototypes of the tank while introducing methods of attack that resembled modern mechanized warfare; and for a time the Czech's were the terror of their region -- until they fell out among themselves; and were thereafter subsumed by others. The following is from an unabashedly sentimental and patriotic Czech film from the 50's, and which depicts Zizka in the battle of Sudomer, 25 March 1420. Although pretty corn; it's diverting enough and serves a useful didactic purpose for those of us for whom this period is unfamiliar.

See: <http://www.youtube.com/watch?v=7zapSxda7HY>

See: <http://www.youtube.com/watch?v=RpaeyIbk8N8&feature=related>

["JAN ZIZKA (1955) - Battle of Sudomer 1"] and ["JAN ZIZKA (1955) - Battle of Sudomer 2"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=1ERMcJzgZFY>

["Al Stewart- One Stage Before"]

~~~~~\*~~~~~

For such as who might be curious or interested as what I said to *him* (be he two-headed or otherwise) just of late:

It was always his grand claim that doing the wrong thing procured for him wealth, power, money, prestige - and all the privileges that do or might go along with those things that follow therefrom. Yet still he requires, after two decades or more, to torment, when not literally torture, us. Why? I will tell you. We reacted long ago to his way by sayng -- all right, if that's how it is, we, for our part, will just live wth our cats, books, and music; he, correspondingly, will have his heaven, sublime wisdom and foreknowledge, angels, grasp of all matters religious, profound, and those presaging of things to come -- and girls -- so we should both be happy with that arrangement. Yet when lo and behold, when *we* are relatively happy and at peace in our otherwise (by them) beleaguered and relative isolation -- much, much more so than he and all his putative heaven, etc., *he* then says: "No, ths will not do and does not serve our own best interest. Consequently, to rectify and redress this imbalance, while preservng face, we will torment you, etc. -- and no cats."

Naturally, I make it a regular point to remind him that I now nor ever had anything to do with him, and he is in my life simply as an Satanically empowered brigand, harasser, and parasite. Meantime, he continues to send exotic brids to his true believer devotees to validate his veracity and trustworthiness with them. But he must know and be aware that not everybody is such a fool, and if he is so great, magniloquent, and deific, he needs to start making good with his bird-brain followers, and not continue to be leeching on and needng *us*. For after all, it is a fundamental trait of a god to be self-reliant; and look how you contradict yourself by being so reactant to, dependent on, and needing us. Make good with your own already, and thereby prove what you've claimed all along.

~~~~~\*~~~~~

We noted some while back how several of the Church Fathers were rather hypocritical, and in some instances even scurrilous, in their denunciation of philosophy and the philosophers. In retrospect and on the surface, this hostility seems somewhat strange. Yet upon examination it is not hard to find some of the sources and reason for it, and of which can be listed the following.

1. Philosophy to a large extent and by that time (if not much earlier) had degenerated into an exercise of pedants as well as a haven for gluttons and hypocrites; indeed, much like what was to happen to the church and for which the church (or at least some churchmen) was blamed in later centuries.
2. Philosophy at that time had not taken fair reckoning of the role and importance of sentiment and value judgments in determinations of fact and truth, and which severely weakened all of its epistemologies.
3. Legitimate philosophers understandably looked askance and with suspicion on Christian mysticism; while some Christians were evidently too quick to reproach and then condemn such philosophers for such reasonable skepticism.
4. Philosophy was largely a Greek product, and some negative attitudes toward philosophy, particularly as

such originated in the colonized Near East, might be construed and to some extent be seen as a revulsion against Greek, and in turn Roman imperial, culture.

*Later.* It is illuminating and ironic to observe that the imperial Roman inquisitions of early Christians in a number of respects mirrored and foreshadowed those later medieval inquisitions that sought out "heretics."

~~~~~\*~~~~~

Strength through peace. Yet there is no true peace without giving due and free rein to honest, rational, and candid truth.

~~~~~\*~~~~~

I came across this by happenstance -- a skit from the Red Skelton show with Emmaline Henry (Mrs. Bellows from "I Dream of Jeannie") and Dan Blocker; from 9 Nov. 1970. In those days they had personality (if not always scripts!)

See: <http://www.youtube.com/watch?v=lrmtddWxEMk>

["Red Skelton And Dan Blocker"]

~~~~~\*~~~~~

"There are some insincere and vagrant spirits degraded from their heavenly vigour by earthly stains and lusts. Now these spirits, after having lost the simplicity of their nature by being weighed down and immersed in vices, for a solace of their calamity, cease not, now that they are ruined themselves, to ruin others; and being depraved themselves, to infuse into others the error of their depravity and being themselves alienated from God, to separate others from God by the introduction of degraded superstitions. The poets know that those spirits are demons; the philosophers discourse of them; Socrates knew it, who, at the nod and decision of a demon that was at his side, either declined or undertook affairs. The Magi, also, not only know that there are demons, but, moreover, whatever miracle they affect to perform, do it by means of demons; by their aspirations and communications they show their wondrous tricks, making either those things appear which are not, or those things not to appear which are. Of those magicians, the first both in eloquence and in deed, Sosthenes, not only describes the true God with fitting majesty, but the angels that are the ministers and messengers of God, even the true God. And he knew that it enhanced His veneration, that in awe of the very nod and glance of their Lord they should tremble. The same man also declared that demons were earthly, wandering, hostile to humanity. What said Plato, who believed that it was a hard thing to find out God? Does not he also, without hesitation, tell of both angels and demons? And in his Symposium also, does not he endeavour to explain the nature of demons? For he will have it to be a substance between mortal and immortal -- that is, mediate between body and spirit, compounded by mingling of earthly weight and heavenly lightness; whence also he warns us of the desire of love, and he says that it is moulded and glides into the human breast, and stirs the senses, and moulds the affections, and infuses the ardour of lust.

[Ch. 27]

"These impure spirits, therefore -- the demons -- as is shown by the Magi, by the philosophers, and by Plato, consecrated under statues and images, lurk there, and by their afflatus attain the authority as of a present deity; while in the meantime they are breathed into the prophets, while they dwell in the shrines, while sometimes they animate the fibres of the entrails, control the flights of birds, direct the lots, are the cause of oracles involved in many falsehoods. For they are both deceived, and they deceive; inasmuch as they are both ignorant of the simple truth, and for their own ruin they confess not that which they know. Thus they weigh men downwards from heaven, and call them away from the true God to material things: they disturb the life, render all men unquiet; creeping also secretly into human bodies, with subtlety, as being spirits, they feign diseases, alarm the minds, wrench about the limbs; that they may constrain men to worship them, being gorged with the fumes of altars or the sacrifices of cattle, that, by remitting what they

had bound, they may seem to have cured it. These raging maniacs also, whom you see rush about in public, are moreover themselves prophets without a temple; thus they rage, thus they rave, thus they are whirled around. In them also there is a like instigation of the demon, but there is a dissimilar occasion for their madness. From the same causes also arise those things which were spoken of a little time ago by you, that Jupiter demanded the restoration of his games in a dream, that the Castors appeared with horses, and that a small ship was following the leading of the matron's girdle. A great many, even some of your own people, know all those things that the demons themselves confess concerning themselves, as often as they are driven by us from bodies by the torments of our words and by the fires of our prayers. Saturn himself, and Serapis, and Jupiter, and whatever demons you worship, overcome by pain, speak out what they are; and assuredly they do not lie to their own discredit, especially when any of you are standing by. Since they themselves are the witnesses that they are demons, believe them when they confess the truth of themselves; for when abjured by the only and true God, unwillingly the wretched beings shudder in their bodies, and either at once leap forth, or vanish by degrees, as the faith of the sufferer assists or the grace of the healer inspires. Thus they fly from Christians when near at hand, whom at a distance they harassed by your means in their assemblies. And thus, introduced into the minds of the ignorant, they secretly sow there a hatred of us by means of fear. For it is natural both to hate one whom you fear, and to injure one whom you have feared, if you can. Thus they take possession of the minds and obstruct the hearts, that men may begin to hate us before they know us; lest, if known, they should either imitate us, or not be able to condemn us."

~ Marcus Minucius Felix (c. 150?-270? A.D.), *Octavius*, chs. 26-27.

~~~~~\*~~~~~

"Knock! Knock!"

Who's there?

"THUMP! (swish) THUMP! (swish) THUMP! (swish) THUMP!, etc., etc."

THUMP! (swish) THUMP! (swish) THUMP! (swish) THUMP!, etc., etc. -- who?

"THUMP! (swish) THUMP! (swish) THUMP! (swish) THUMP!, etc., etc.-- coming soon to a theater near you (check local listings.)"

~~~~~\*~~~~~

Revisionist History -- Then and NOW



~~~~~\*~~~~~

I earlier posted this for laughs on Face Book, but for anybody else in want of a smile...

See: [http://www.youtube.com/watch?v=mAPRrdgYU7o&feature=player\\_embedded#at=216](http://www.youtube.com/watch?v=mAPRrdgYU7o&feature=player_embedded#at=216)

["Convoy Theme Song" -- C.W. McCall]

~~~~~\*~~~~~

In DEDUCTIVE (or syllogistic) arguments the premises are made or based on statements. These statements may be "true" or "false," and may be drawn from INDUCTIVE arguments, and or other (or secondary) deductive arguments whose valid or invalid conclusions are treated as true and false when used as premises. Inductive arguments are ether "strong" or "weak;" while statements based on deductive inference are drawn from "valid" or "invalid" conclusions (except when, for practicality's sake, they are formally used as premises.) Deductive arguments, of themselves, then are not true or false as such, but only either valid or invalid. An argument then becomes "true" or "false" (as it were) only when it is *both* sound *and* valid. So, in other words, while it is necessary for a sound argument to be valid in order to be true, in logic it is not necessary for a valid argument to be sound in order to be valid; however, a valid argument must be sound in order to be "true."

~~~~~\*~~~~~

*HANDY TIP #4839*

"If God created the world, why and how does evil exist?  
Yours Truly,  
PROFESSOR. CHARLES C. SOLUDO  
GOVERNOR, CENTRAL BANK OF NIGERIA"

Glad you asked. While it is no doubt true, everything that exists, since God created them or it, is inherently good, not every one or everything is in the right place and or time where they ought to be.  
Hope this helps,

WTS

~~~~~\*~~~~~



ABOVE -- An artist's recreation of the young Simon the Magician, fresh out of Samaritan High and backed by Helen of Tyre, on the verge and threshold of what-proved-to-be a lifetime career in sorcery and the nercomantic arts.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Uri6LLCZVjg&feature=related>

["Lou Reed - Perfect Day" -- Lou Reed live Sessions At West 54th 98-10-31]

~~~~~\*~~~~~

Don't you just love dumb people who act and speak (when they say anything) with that air of authority?

~~~~~\*~~~~~

For humanity at large, life is a referendum over whether right reason and honest truth, underpinned by law, should prevail and rule over and among us -- or by contrast and alternatively, secrecy, deception, autocratic spirit people and pie in the sky. As the ballot-count presently stands, the latter view *seems* the more successful; which is more the shame seeing how there is no greater evil known or ever known than these rotten sorts of spirit people. But since they cannot be discussed openly, intelligently, and scientifically, what wonder that such tyrants should continue to predominantly lord it over the rest of us, by and through their henchmen in the guises of false business, false government, false religion, and organized crime generally.

~~~~~\*~~~~~

I don't need to censor him; indeed, would encourage you to listen most closely to what he says. Why is it then that he so desperately needs to censor me?

~~~~~\*~~~~~

"Moulin Rouge" (2001) could have been much better -- not least of which in song choices. Yet if it doesn't quite succeed at everything it gloriously attempts (and without also being haphazard, occasionally annoying, or else *too* corny and contrived), it was at least (by and large) entertaining, and which for its day is saying a lot. I heard someone not long ago comparing Lindsay Lohan to Ann Margret. But, upon watching these clips again, Nicole Kidman here is interestingly no little reminiscent of the latter in her more early years.

See <http://www.youtube.com/watch?v=35rREuHEJg8&feature=related>

["Elephant Love Medley Scene" -- from "Moulin Rouge" (2001)]

~~~~~\*~~~~~

[RE: "Speelburg," the ghoulish magician, et al.] Busted around here since 1998.

Later. And who, may it be asked, ever deserved more to be hanged?

~~~~~\*~~~~~

Why would anyone believe a religion whose most authoritative adherents and followers were not and did not make a conscious, sincere, and consistent effort to be fundamentally honest and rational? Truth, honesty, rationality -- these, no serious person can deny, are among the ultimate tests of right versus false religion. And yet how many are careful to invoke such standards when they speak about religion or matters theological compared to those who are not so careful? Clearly a minority.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=m6M6kd8cmpI&feature=related>

["DICK DALE - "Riders In the Sky" (1963)"]

~~~~~\*~~~~~

He's not required to 1) identify himself, 2) take responsibility for what he is doing, 3) face me for legal purposes, and or 4) otherwise face, own up to, and answer to the truth about what he is and has been doing on for nigh on 20 years. Now you see that's what, among other things, so exasperates me. Why is he being so privileged? What are people beng told or given as an explanation (to these questions?) And it's not so much that I demand an answer for my own injuries' sake, but rather one of simply *who* the hell is he that he should be so pampered, babied, and entitled?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=296wS9ome4M&feature=related>

["Duane Eddy Peter Gunn"]

~~~~~\*~~~~~

"The mental patient must torture and murder.

Signed by my order and decree,

Satan"

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=tqC3BjIyq_0&feature=related

["The Ventures - PIPELINE"]

~~~~~\*~~~~~

Hell is war, and brooks no peace if it can help it.

~~~~~\*~~~~~

If you stop and think about it, it's a wonder Satan didn't just kill himself rather than cause the problems he has all these countless years, and this due ostenisbly to envy and self-pity. What's the point?

~~~~~\*~~~~~

There are those who would have you esteem them as worthy and wise. But since, owing to a lack of character and self-discipline, they can't really compete at much of anything, they join a gang of murderers instead and become fascists.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=B3vnXBsDT50>

["blues project - can't keep from cryin"]


~~~~~\*~~~~~

Philosophy and science give you choices and alternatives where before there were few or none. With autocratic spirit people on the other hand, there is little or nothing to negotiate, and as a practical matter it becomes simply a matter of "your money (or, that is, whatever it is they want from you) or your life."

~~~~~\*~~~~~

It's funny how the 911 operator has one of those voices such as are commonly heard these days in hamburger or car commercials.

See: <http://www.youtube.com/watch?v=FYwITCa2J54&feature=channel>

["Brittany Murphy's Mom's Frantic 911 Call"]

~~~~~\*~~~~~

For those who knew and had to know of and endure spirit people in an ongoing and protracted way without cease in their own lives, life must inevitably reaches a point when it's seen as not worth living. And as for spirit people Heaven, few or no one here except in idle day dreams sincerely and truly seeks it but, on the contrary, rather wishes it on their enemies; while they themselves more typically prefer family, friends, present wealth, and perpetual sleep after death. This is not on my part, as some might think, to mock *true* religion, but instead its dishonest and irrational counterpart.

~~~~~\*~~~~~

The following is attributed, probably in error, to Tertullian; but otherwise is ostensibly dated to the 3rd or 4th century A.D. Among the points of particular interest is the charming, somewhat naive and colloquial style reminiscent of the much later medieval Mystery Plays; and how by such expressions faith ennobles and raises up the humble and unpretentious -- a phenomena and type of writing rarely encountered in the literature of prior antiquity outside of Judaism.

"A Strain of Jonah the Prophet"

Translated by Rev. S. Thelwall.

After the living, aye-enduring death
Of Sodom and Gomorrah; after fires
Penal, attested by time-frosted plains
Of ashes; after fruitless apple-growths,
Born but to feed the eye; after the death
Of sea and brine, both in like fate involved;
While whatsoe'er is human still retains
In change corporeal its penal badge:
A city-Nineveh-by stepping o'er
The path of justice and of equity,
On her own head had well-nigh shaken down
More fires of rain supernal. For what dread
Dwells in a mind subverted? Commonly
Tokens of penal visitations prove
All vain where error holds possession. Still,
Kindly and patient of our waywardness,
And slow to punish, the Almighty Lord
Will launch no shaft of wrath, unless He first

Admonish and knock oft at hardened hearts,
 Rousing with mind august presaging seers.
 For to the merits of the Ninevites
 The Lord had bidden Jonah to foretell
 Destruction; but he, conscious that He spare;
 The subject, and remits to suppliants
 The dues of penalty, and is to good
 Ever inclinable, was loth to face
 That errand; lest he sing his seerly strain
 In vain, and peaceful issue of his threats
 Ensurue. His counsel presently is flight:
 (If, howsoe'er, there is at all the power
 God to avoid, and shun the Lord's right hand
 'Neath whom the whole orb trembles and is held
 In check: but is there reason in the act
 Which in his saintly heart the prophet dares?)
 On the beach-lip, over against the shores
 Of the Cilicians, is a city poised,
 Far-famed for trusty port-Joppa her name.
 Thence therefore Jonah speeding in a barque
 Seeks Tarsus, through the signal providence
 Of the same God; nor marvel is's, I ween,
 If, fleeing from the Lord upon the lands,
 He found Him in the waves. For suddenly
 A little cloud had stained the lower air
 With fleecy wrack sulphureous, itself
 By the wind's seed excited: by degrees,
 Bearing a brood globose, it with the sun
 Cohered, and with a train caliginous
 Shut in the cheated day. The main becomes
 The mirror of the sky; the waves are dyed so
 With black encirclement; the upper air
 Down rushes into darkness, and the sea
 Uprises; nought of middle space is left;
 While the clouds touch the waves, and the waves all
 Are mingled by the bluster of the winds
 In whirling eddy.'Gainst the renegade,
 'Gainst Jonah, diverse frenzy joined to rave,
 While one sole barque did all the struggle breed
 'Twixt sky and surge. From this side and from that
 Pounded she reels; 'neath each wave-breaking blow
 The forest of her tackling trembles all;
 As, underneath, her spinal length of keel,
 Staggered by shock on shock, all palpitates;
 And, from on high, her labouring mass of yard
 Creaks shuddering; and the tree-like mast itself
 Bends to the gale, misdoubting to be riven.
 Meantime the rising clamour of the crew
 Tries every chance for barque's and dear life's sake:
 To pass from hand to hand the tardy coils
 To tighten the girth's noose: straitly to bind
 The tiller's struggles; or, with breast opposed,
 T' impel reluctant curves. Part, turn by turn,
 With foremost haste outbale the reeking well
 Of inward sea. The wares and cargo all
 They then cast headlong, and with losses seek

Their perils to subdue. At every crash
 Of the wild deep rise piteous cries; and out
 They stretch their hands to majesties of gods,
 Which gods are none; whom might of sea and sky
 Fears not, nor yet the less from off their poops
 With angry eddy sweeping sinks them down.
 Unconscious of all this, the guilty one
 'Neath the poop's hollow arch was making sleep
 Re-echo stertorous with nostril wide
 Inflated: whom, so soon as he who guides
 The functions of the wave-dividing prow
 Saw him sleep-bound in placid peace, and proud
 In his repose, he, standing o'er him, shook,
 And said, "Why sing'st", with vocal nostril, dreams,
 In such a crisis? In so wild a whirl,
 Why keep'st thou only harbour? Lo! the wave
 Whelms us, and our one hope is in the gods.
 Thou also, whosoever is thy god,
 Make vows, and, pouring prayers on bended knee,
 Win o'er thy country's Sovran!" Then they vote
 To learn by lot who is the culprit, who
 The cause of storm; nor does the lot belie
 Jonah: whom then they ask, and ask again,
 "Who? whence? who in the world? from what abode,
 What people, hail'st thou?" He avows himself
 A servant, and an over-timid one,
 Of God, who raised aloft the sky, who based
 The earth, who corporally fused the whole:
 A renegade from Him he owns himself,
 And tells the reason. Rigid turned they all
 With dread."What grudge, then, ow'st thou us? What now
 Will follow? By what deed shall we appease
 The main?" For more and far more swelling grew
 The savage surges. Then the seer begins
 Words prompted by the Spirit of the Lord:
 "Lo! I your tempest am; I am the sum
 Of the world's madness: 'tis in me," he says,
 "That the sea rises, and the upper air
 Down rushes; land in me is far, death near,
 And hope in God is none! Come, headlong hurl
 Your cause of bane: lighten your ship, and cast
 This single mighty burden to the main,
 A willing prey!" But they-all vainly!-strive
 Homeward to turn their course; for helm refused
 To suffer turning, and the yard's stiff poise
 Willed not to change. At last unto the Lord
 They cry: "For one soul's sake give us not o'er
 Unto death's maw, nor let us be besprent
 With righteous blood, if thus Thine own right hand
 Leadeth." And from the eddy's depth a whale
 Outrising on the spot, scaly with shells,
 Unravelling his body's train, 'gan urge
 More near the waves, shocking the gleaming brine,
 Seizing-at God's command-the prey; which, rolled
 From the poop's summit prone, with slimy jaws
 He sucked; and into his long belly sped

The living feast; and swallowed, with the man,
 The rage of sky and main. The billowy waste
 Grows level, and the ether's gloom dissolves;
 The waves on this side, and the blasts on that,
 Are to their friendly mood restored; and, where
 The placid keel marks out a path secure,
 White traces in the emerald furrow bloom.
 The sailor then does to the reverend Lord
 Of death make grateful offering of his fear;
 Then enters friendly ports. Jonah the seer
 The while is voyaging, in other craft
 Embarked, and cleaving 'neath the lowest waves
 A wave: his sails the intestines of the fish,
 Inspired with breath ferine; himself, shut in;
 By waters, yet untouched; in the sea's heart
 And yet beyond its reach; 'mid wrecks of fleets
 Half-eaten, and men's carcasses dissolved
 In putrid disintegrity: in life
 Learning the process of his death; but still-
 To be a sign hereafter of the Lord -
 A witness was he (in his very self),
 Not of destruction, but of death's repulse.

~~~~~\*~~~~~

When one looks at the famous and incomprehensible cruelties and atrocities of ancient times -- such as the close of the 3rd Punic War or the fall of Jerusalem in 70 A.D. -- how could it be the case that malevolent spirit people were not instrumental in what took place? What possible human motive could there be to such savage and extensive barbarity? It's worth noting too that *civilized* Greece, Rome (despite Gibbon, et al.'s love of that empire), and Persia were routinely bloody and casually brutal, and but for Christianity *that* deplorable quality in European *and* Near Eastern character would perhaps today still be *openly* taken for granted as acceptable behavior.

On a related note, I think also in retrospect the deification of emperors in those days was in some ways not only a good but wise thing; insofar as, at least in theory and in terms of what might have been, it gave totalitarian spirit people competition -- *assuming*, that is, the emperor was not such a coward or fool as to be easily intimidated by them.

~~~~~\*~~~~~

They are sick (with but what else -- 'demonism'); therefore it is only fair, just, and compassionate to them that we be sick too (rather than them cured.)

~~~~~\*~~~~~

Yes, but ask yourself *this* question. Is he actually good at anything *other* than murder, and getting away with it?

~~~~~\*~~~~~

I have known of and heard about Samuel Bronston's "The Fall of the Roman Empire" (1964) for years, but never thought of actually bothering to see it because it had been so routinely panned as well as being reported a box office bomb. Well, as it so happens, I did, of late, at last watch it, and for look and feel it turns out to be a quite enjoyable film; with modern day Hollywood, amusingly, looking very bad and

shoddy in comparison (and despite the movie's obvious shortcomings.) True, much of the film is your rather typical sword and sandel soap opera -- a la "Ben Hur" or "Cleopatra;" with the occasional dragged out (usually love & romance) scene. Yet this is amply compensated for by the rich historical atmosphere it creates and winning performances of the cast. For those who love movies that take them back in time -- in this case whether to the middle-late Roman Empire and or else to early 60's lavish Hollywood -- "Fall" is definitely worth a look. (If you care to, by the way, you can catch it on [YouTube](#).)

~~~~~\*~~~~~

As water is to fish, so is spirit to life. And from spirit all life came, and to spirit all life returns.

~~~~~\*~~~~~

If the church, over time, doesn't have more clout society wide than it should, this is in part's because it's grown to be less *of the truth*; having become more infested with lying and those duped by devils.

~~~~~\*~~~~~

[Ch. 8] "We who carry about our very soul, our very body, exposed in this world to injury from all, and exhibit patience under that injury; shall we be hurt at the loss of less important things? Far from a servant of Christ be such a defilement as that the patience which has been prepared for greater temptations should forsake him in frivolous ones. If one attempt to provoke you by manual violence, the monition of the Lord is at hand: 'To him,' He says, 'who smites you on the face, turn the other cheek likewise.' [Matthew 5:39] Let outrageousness be wearied out by your patience. Whatever that blow may be, conjoined with pain and contumely, it shall receive a heavier one from the Lord. You wound that outrageous one more by enduring: for he will be beaten by Him for whose sake you endure. If the tongue's bitterness break out in malediction or reproach, look back at the saying, 'When they curse you, rejoice.' The Lord Himself was 'cursed' in the eye of the law; and yet is He the only Blessed One. Let us servants, therefore, follow our Lord closely; and be cursed patiently, that we may be able to be blessed. If I hear with too little equanimity some wanton or wicked word uttered against me, I must of necessity either myself retaliate the bitterness, or else I shall be racked with mute impatience. When, then, on being cursed, I smite (with my tongue,) how shall I be found to have followed the doctrine of the Lord, in which it has been delivered that 'a man is defiled, not by the defilements of vessels, but of the things which are sent forth out of his mouth.' Again, it is said that 'impeachment awaits us for every vain and needless word.' It follows that, from whatever the Lord keeps us, the same He admonishes us to bear patiently from another. I will add (somewhat) touching the pleasure of patience. For every injury, whether inflicted by tongue or hand, when it has lighted upon patience, will be dismissed with the same fate as, some weapon launched against and blunted on a rock of most steadfast hardness. For it will wholly fall then and there with bootless and fruitless labour; and sometimes will recoil and spend its rage on him who sent it out, with retorted impetus. No doubt the reason why any one hurts you is that you may be pained; because the hurter's enjoyment consists in the pain of the hurt. When, then, you have upset his enjoyment by not being pained, he must needs be pained by the loss of his enjoyment. Then you not only go unhurt away, which even alone is enough for you; but gratified, into the bargain, by your adversary's disappointment, and revenged by his pain. This is the utility and the pleasure of patience..."

[Ch. 11] "After these principal material causes of impatience, registered to the best of our ability, why should we wander out of our way among the rest—what are found at home, what abroad? Wide and diffusive is the Evil One's operation, hurling manifold irritations of our spirit, and sometimes trifling ones, sometimes very great. But the trifling ones you may condemn from their very littleness; to the very great ones you may yield in regard of their overpoweringness. Where the injury is less, there is no necessity for impatience; but where the injury is greater, there more necessary is the remedy for the injury—patience. Let us strive, therefore, to endure the inflictions of the Evil One, that the counter-zeal of our equanimity may mock the zeal of the foe. If, however, we ourselves, either by imprudence or else voluntarily, draw upon ourselves anything, let us meet with equal patience what we have to blame ourselves for. Moreover, if we believe that some inflictions are sent on us by the Lord, to whom should we more exhibit patience than to the Lord? Nay, He teaches us to give thanks and rejoice, over and above, at being thought worthy of

divine chastisement. 'Whom I love,' says He, 'I chasten.' O blessed servant, on whose amendment the Lord is intent! With whom He deigns to be angry! Whom He does not deceive by dissembling His reproofs! On every side, therefore, we are bound to the duty of exercising patience, from whatever quarter, either by our own errors or else by the snares of the Evil One, we incur the Lord's reproofs. Of that duty great is the reward—namely, happiness. For whom but the patient has the Lord called happy, in saying, 'Blessed are the poor in spirit, for theirs is the kingdom of the heavens?' [Matthew 5:3] No one, assuredly, is 'poor in spirit,' except he be humble. Well, who is humble, except he be patient? For no one can abase himself without patience, in the first instance, to bear the act of abasement. 'Blessed,' says He, 'are the weepers and mourners.' [Matthew 5:4] Who, without patience, is tolerant of such unhappinesses? And so to such, 'consolation' and 'laughter' are promised. 'Blessed are the gentle:' [Matthew 5:5] under this term, surely, the impatient cannot possibly be classed. Again, when He marks 'the peacemakers' [Matthew 5:9] with the same title of felicity, and names them 'sons of God,' pray have the impatient any affinity with 'peace?' Even a fool may perceive that. When, however, He says, 'Rejoice and exult, as often as they shall curse and persecute you; for very great is your reward in heaven,' of course it is not to the impatience of exultation that He makes that promise; because no one will 'exult' in adversities unless he have first learned to condemn them; no one will condemn them unless he have learned to practise patience..."

~ Tertullian (c.160-c.220), "On Patience".

~~~~~\*~~~~~

"Yes, Giorgio!"

See: <http://www.youtube.com/watch?v=v0xqVel3iho&feature=related>

["Luciano Pavarotti Che Faro Senza Euridice 1985"]

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=DQgFr\\_ITUWg](http://www.youtube.com/watch?v=DQgFr_ITUWg)

["Tartini: Didona abbandonata (1&2/3)" -- violin: Liviu Prunaru, piano: Dana Protopopescu, Recorded in Belgium (De Rode Pomp, october 2005)]

~~~~~\*~~~~~

"Glancing back at the long period between the battles of Chalons [451] and Hastings [1066], the observer is most struck by the military helplessness of Europe. Throughout these six centuries it would seem that the West was seldom in sufficient strength to withstand the conqueror. The raids of the Vikings and Magyars which terrorized a continent were sometimes conducted by bands of only a few hundred men. Even the battle of Poitiers [732], the one field that might be considered a test, represents scarcely more than a repulse of a large scale plundering expedition.

"Yet despite the vulnerability, no resolute challenger appeared during those six centuries. The boon was by no means due to chance, for never were foemen more to be dreaded than the Asiatic hordes of the Dark Ages...

"Constantinople, with its strategic location, served as a bulwark between East and West, the link between ancient and modern worlds. Alone and unaided, Constantinople beat off the onslaughts of Slav, Avar, Bulgarian, Persian, Saracen, Russian and Turk, thus permitting Europe to develop its civilization along Western lines.

"As a great warpower, staking its survival on cool skill and intellect, the East-Roman or Byzantine realm has left a record unsurpassed in military history. From the accession of Justinian in 527 until the Turkish invasion of 1071, its generals never suffered a fatal defeat or enjoyed a long respite from strife. And even after disaster finally overtook its forces, the Empire managed to endure many vicissitudes until 1453, when the Turks battered down the walls of Constantinople with cannon.

"...[No] power in military history ever stood off such overwhelming numbers over a period of so many

centuries. The soldiers of Byzantium, moreover, must be credited with humanitarian impulses going far beyond any mercies granted by Greece or Rome. But these mitigations were forgotten and the trickery remembered by a school of historians whose verdict has been summed up by Gibbon: 'The vices of Byzantine armies were inherent, their victories accidental.'

"Fortunately the research of later years has brought to light newer authorities studied with less prejudice. Gibbon and Hallam have sometimes been discredited as a result, and the opinion of most present day military historians is expressed in Sir Charles Oman's comment:

"So far is this sweeping assertion from the truth that it would be more correct to call their defeats accidental, their successes well-deserved..."

~ Lynn Montross, *Warfare Through the Ages*, pp. 104-106.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=W6EpcPUoVhc&feature=player\\_embedded](http://www.youtube.com/watch?v=W6EpcPUoVhc&feature=player_embedded)

["Heinrich Ignaz Franz von Biber - Passacaglia" -- in G minor, Maria Grokhotova, Capella Maltese - St.Petersburg]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=slqXLI2DoRc&feature=related>

Note. For those who don't already know, in Euripides' play Pentheus is *literally* ripped to shreds by "Dionysus" maenads for taking a stand on behalf of religious liberty.

["The Bacchae (2007)" -- "Alan Cumming and Tony Curran discuss John Tiffany's production of The Bacchae for the Edinburgh International Festival."

~~~~~\*~~~~~

He abandoned and betrayed these defenseless and innocent animals in order to accommodate these evil beings perhaps most distinguished of all for their pathological furtiveness and dishonesty.

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=QOIF3tJLTUs&feature=player_embedded

["Jacobsen-Chopin Nocturne Op. 9 No. 2" -- with Colin Jacobsen on violin]

~~~~~\*~~~~~

*"HE'S not supposed to have it too good!" (Whaaaaaa!)*

*Now, championsip, wait a minute here. Just go mind your own business -- and stop torturing and bothering people!*

Do you know what he told me not long ago? He said (or as much inimated or relayed as certain spirit persons do) that *they* will not stand for too much peace or happiness. This attitude of itself came as no news or surprise. What *is* amusing, however, is that such as he and his idle associates take for granted that it is necessary to punctually (when not constantly) surveillance others (i.e., both regular and spirit people); as if they, our self-appointed overseers, had *nothing* else to do with their grand and most upright selves than to live their lives as insufferable and petty busy-bodies! True, there is something to be said for keeping up appearances (i.e., for the sake of true believers already in their mental thralldom); even so it is well to remind him that he has no right acting as if everyone were as stupid and credulous as such.

~~~~~\*~~~~~

It's something of a wonder why now in retrospect the theories of Darwin and Freud were earlier seen as so decisive and monumental (e.g., one of the unrealized volumes of Durant's Civilization series was to have been called *The Age of Darwin*.) On the one hand Darwin was not nearly so original; such ideas as his go at least as far back as the ancients; while his own interpretation of biology and zoology had a far greater impact on morals, politics, and ideology really than science. Freud's notions and theories, for their part, have never really been anything more than unestablished (and probably and mostly wrong) conjecture; and in light of a nascent understanding of spirit people, gravely flawed indeed harmful and potentially dangerous. In the philosophy department, similar and or related objections can be levelled at much of positivistic and neo-empirical thought. The answer and explanation for these overt lapses in judgment appear to, and to some degree, lie in an iconoclastic and hypocritical reaction to things like (much of) traditional metaphysics and scholasticism; with the result being that the (would be) scientific radicals ended up merely replacing old absolutist, self-contradicting, or otherwise erroneous dogmatisms with new ones; which only goes, I think, to demonstrate how wary, skeptical, and scrutinizing one must be of seeming intellectual "progress."

~~~~~\*~~~~~

God and Justice always but church when we can and when it's fitting.

~~~~~\*~~~~~

Many tend to assume it's mental illness, mere monetary avarice, political affiliation, religion, or bad movies and television, but in truth those are only covers, decoys, or store-front dummies. Behind it all *really* is witchcraft, affable bribery, literal ghosts, and conscious evil. But who is there to combat these? So you see our quandry.

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=Ny5H9GiVP\\_0](http://www.youtube.com/watch?v=Ny5H9GiVP_0)

["The Phantom of the Opera" -- orig. video with Sarah Brightman and Steve Harley]

~~~~~\*~~~~~

See: http://www.youtube.com/watch?v=-d_v48ROsoY

["Eugene Ysaye plays Caprice Viennois Op.2 (Kreisler)" -- rec. 1915]

~~~~~\*~~~~~

I think I'll have a Masterpiece Classic.

"Would you like anything to drink with that?"

~~~~~\*~~~~~

His self-pity and jealousy is esteemed (by himself if not quite anyone else) to be of more worth and consequence than all the suffering and death of all these countless people and animals he has cruelly victimized and sacrificed down through the many ages. Such is the life -- and clout -- of a (putative) "god."


~~~~~\*~~~~~

(You'll need to lower the sound a little bit to remove some background distortion.)

See: <http://www.youtube.com/watch?v=YMVpGSzbJUE>

["The Sensational Guitars of Dan and Dale - Joker Is Wild"]

~~~~~\*~~~~~

Rousseau was indeed right in asserting that people are naturally good or good hearted. Yet what he neglected to (adequately) observe is that so many are also naturally dumb and irrational -- and thus can unwittingly, and notwithstanding all good intention, be employed and manipulated by spirit people into engaging in crime and or sundry mischief.

~~~~~\*~~~~~

From the days of PC creativity and innovation ("when 'video games' were *computer* games")...

See: <http://www.youtube.com/watch?v=6TpBG3zcr4E&feature=related>

["Rocket Ranger (DOS) - Game Play"]

To see this Cinemaware title played through in more or less its entirety (at 38+ minutes), see:  
<http://www.youtube.com/watch?v=F6vIHcxGyIA&NR=1>

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=oIyKaDoNJdU>

Note. An outstanding song certainly, but let's not forget the Canadian likes of Joni Mitchell and members of the Band.

["The Guess Who-Runnin' Back Thru Canada-Undun.avi"]

~~~~~\*~~~~~

Rather than wait around for the Chinese to send us money to shore up our own economy, might I respectfully suggest instead shutting down Hollywood; where countless fortunes are squandered year in year out producing a lot of high profile, worthless (when not actually a noxious health hazard) junk (perhaps using tactical air strikes to effect this); breaking up technological monopolies (like Microsoft and Comcast); while, at the same, time empowering rational, honest, and intelligent people and putting them in positions of business and governmental leadership (in place of brainless "yes" men and women who do what the criminal powers-that-be tell them to do?)

~~~~~\*~~~~~

Earlier today I succeeded in finishing watching the complete 52 program series "The Western Tradition" with Eugen Weber, and my (to me) obvious reaction was it's a wonder anyone could account for and begin to understand all that without taking into account the role of spirit people, for either bad or good, in great events. And sure enough Weber's summation was a bit schizophrenic and contradictory; being both fatalistically deterministic (quoting Ecclesiastes) *and* hopefully heroic (Wordsworth.) *Now* what I would

like to see is a new version of the same series but with all the patently recognizable instances of diabolical, gross, and inexcusable evil edited out.

~~~~~\*~~~~~

"Being as truth and non-being as falsity refer to and rest upon combination and division of the elementary parts of thought. For truth and falsity have no significance when applied to things, but only to the connection of thought which is dominated by the one principle of non-contradiction. Nay, thinking has not even immediate and direct reference to being as such, but only to being as the existent, as qualified, or quantified, or modified in some other way (i.e., according to the categories), and is in its very essence the conjunction or unifying of elements. What cannot be conjoined, as, e.g., the notions of elementary facts themselves, are not either true or false, and are not matters of thought. Thought thus moves in a definite sphere, that of the combinable or separable, the correspondence of conceptions with real relations, and has its limits on the one hand in the elementary data apprehended by intellect, and on the other hand in the infinite sea of particular, accidental qualifications of things. The possibility of contradictory assertions (for true and false judgments together make up the contradiction) is the distinguishing mark of thought."  
~ Robert Adamson (1852-1902), *A Short History of Logic*, p. 35.

~~~~~\*~~~~~

Just as no table or chair can stand on only one or two legs, you need at least two other things to realize or make any *one* thing properly.

~~~~~\*~~~~~

### *Insurance*

People tend  
to disappoint:  
either they didn't  
do much of anything;  
or if they did,  
we blame them for  
not doing as well  
as they did before.

Meantime, those  
we did not *even*  
want to meet in life  
are killing us.  
So we study facts  
and wage war  
to vanquish  
the custodians  
of present wealth  
and future salvation.

But how does  
one vanquish  
the dead?

I wouldn't  
be cynical.  
It's just

I don't want  
any trouble.  
That's all.  
Oh, how wicked a heart  
must that be  
that doesn't pity  
the child  
born to all this,  
or the good people  
who loved and raised us  
to do right.

Come the day,  
we can't bury  
ourselves.  
So hopefully  
someone will  
do it for us.  
And mayhap  
things then  
will make  
more sense.

~~~~~\*~~~~~

If we say the validity of causation fails in the absolute sense, then yes Hume is right. But if we impartially scrutinize possibilities -- if not with hyper-speculative mathematical precision necessarily but with round probabilistic estimates, then we usually (though not always) can rely upon causal identification at a rate of (roughly) 75%-99% success rate or something like practical certainty. In this way it is possible for experience to process, confirm and graduate theories into assumptions of reasonably measurable degrees of correctness and reliability. This, of course, not a few will recognize as just plain old common sense. Yet how remarkable it is, even so, that many, even so, still fly and act contrary to in the face of it; by, for example, assuming a position of wisdom while emphatically refusing to discuss a matter and issues logically and honestly.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=17lkdqoLt44>

["The Gap Band - You Dropped A Bomb On Me" -- orig. video]

~~~~~\*~~~~~

Talkin' about my generation (well, pretty close at any rate.)

See: <http://www.youtube.com/watch?v=oDnNF5cHCdo>

["Duran Duran - The Reflex" -- orig. video]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=6hJ30yY5uAw>

["Karate Killers film trailer"]

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=Brex25R3sEA>

["Who loves ya, baby? by Telly Savalas" -- sung by the man himself]

~~~~~\*~~~~~

If he implicitly or explicitly rejects the Light (that is, the Word and honest, logical truth) then he must as a matter of course be of darkness, musn't he? And if he is decidedly of darkness, then that would put him at a disadvantage in some respects, now wouldn't it?

~~~~~\*~~~~~

Unlike others, and who did not *even* attempt to fight, I know him because I beat him (many times.)

~~~~~\*~~~~~

It was funny (in its way.) Last night watching one of the installments to Eugen Weber's "Western Tradition" program, he described Hitler's beliefs for society as a form of Social Darwinism.

As well, he lauged (at him) when he said Hitler decided to invade Russia (instead of defeating England.) But don't people understand yet that Hitler also wanted to be loved -- just liked anyone else? (Despite his ultra phenomenal power?)

~~~~~\*~~~~~

"In self-trust all the virtues are comprehended. Free should the scholar be, -- free and brave. Free even to the definition of freedom, 'without any hindrance that does not arise out of his own constitution.' Brave; for fear is a thing which a scholar by his very function puts behind him. Fear always springs from ignorance. It is a shame to him if his tranquility, amid dangerous times, arise from the presumption that, like children and women, his is a protected class; or if he seek a temporary peace by the diversion of his thoughts from politics or vexed questions, hiding his head like an ostrich in the flowering bushes, peeping into microscopes, and turning rhymes, as a boy whistles to keep his courage up. So is the danger a danger still; so is the fear worse. Manlike let him turn and face it. Let him look into its eye and search its nature, inspect its origin, -- see the whelping of this lion, which lies no great way back; he will then find in himself a perfect comprehension of its nature and extent; he will have made his hands meet on the other side, and can henceforth defy it, and pass on superior. The world is his, who can see through its pretension. What deafness, what stone-blind custom, what overgrown error you behold, is there only by sufferance, -- by your sufferance. See it to be a lie, and you have already dealt it its mortal blow.

"Yes, we are the cowed -- we the trustless. It is a mischievous notion that we are come late into Nature; that the world was finished a long time ago. As the world was plastic and fluid in the hands of God, so it is ever to so much of his attributes as we bring to it. To ignorance and sin, it is flint. They adapt themselves to it as they may; but in proportion as a man has anything in him divine, the firmament flows before him and takes his signet and form. Not he is great who can alter matter, but he who can alter my state of mind..."

~ Ralph Waldo Emerson, from "The American Scholar," An Oration Delivered Before the Phi Beta Kappa Society, at Cambridge, Mass., August 31, 1837.

~~~~~\*~~~~~

Come the day you die think of yourself as (like or) having finally run out of funds and are therefore without the necessary resources to go on playing the game.

~~~~~\*~~~~~

I realize he is supposed to be a big time filmmaker and all. But how could anyone have predicted that this would lead to his actually owning the rights to *World War II*?!

~~~~~\*~~~~~

What we hate about religion are invariably (if not strictly speaking always) our own false and irrational ideas of it (and which we mistake to be true ones.)

~~~~~\*~~~~~

Just in passing -- one of the more intriguing websites I've learned of in some while is "Jeremy Norman's From Cave Paintings to the Internet": a sub-section of his "[History of Science](#)" page. Among it's other online displays is a catalog, accompanied by many useful links, of some of the earliest surviving ancient and medieval manuscripts known, and regarding which see: <http://www.historyofscience.com/G2I/timeline/theme.php>

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=38plqTrQw88&feature=related>

See: <http://www.youtube.com/watch?v=gdRa1ysZMZg&NR=1&feature=fvwp>

See: <http://www.youtube.com/watch?v=wfAcppMAHPk&feature=related>

["RICK WAKEMAN-Journey Pt2" -- from orig. soundtrack], ["RICK WAKEMAN-Journey Pt3 TheVideoMusicTribute"] and ["RICK WAKEMAN-Journey Pt3 TheVideoMusicTribute"] -- with David Hemmings as narrator.

~~~~~\*~~~~~

Oh, yes, we need this, we want that -- *they* say. And even if you grant, for the sake of argument, that they know what they are talking about (which, rest assured and as with so *many* things, they most certainly do not), what business is it of *theirs* to begin with?

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=IEjx467VsYs>

["Van Morrison - Sweet thing - live" -- "Late 1980's"]

~~~~~\*~~~~~

in free verse
you can do whatever you want
so long as it is done
for a good reason.

~~~~~\*~~~~~

See: <http://www.youtube.com/watch?v=DR99U4PEOjY>

["Sarah Brightman - Eden" -- orig. video]

~~~~~\*~~~~~



(above) A Sea-Fair moment of recent years.

Dumbocracy in America

One of the more ominous and disturbing effects of increased spirit people intrusion and intervention in human society, and in the form such have taken within the past 40 or 50 years (though, of course, the trend in its inception originates far earlier), has been to cause us to live in a dual culture with concomitant systems of government. We see this separation of people perhaps most noticeably in the often absurd barriers between the very rich and everyone else; such as where of late here we observed how wealth is now being used as both a means and excuse to control and stifle internet communications and enterprise. Yet the demarcation is not so much of wealth as in de facto "party" membership that ties in with exorbitant wealth, yes, but which also sees as its privilege the right, as necessary and or made affordable, to use crime and violence to oust or disenfranchise opponents and non-party members, and otherwise expedite policy as needed. Such an de facto organization has its base and highest hierarchy in and by over-lording and meddling spirit people, and it is owing to such spirit people that the aforesaid party and its order is -- and must be -- secret and non-public, and it is because of spirit people the party's members are awarded such a privilege. What we think of as legitimate law, society, and government is treated as equal to the latter order, yet, according to this recently developed arrangement, both are *ultimately* only able to do or not do as they see fit answerable to the dictates and behind the clouds of governance of spirit people. The following is a list of known and what appears to me to be the policy and methods of this second tier of de facto authority.

- * They think to create good by creating the illusion or appearance of good -- the latter being deemed as acceptable and sufficient as the former.
- * Lower class people must be uneducated in order to maintain the primary labor force (because as soon as people are "enlightened," such as the party bosses are, they won't want to work anymore.)
- * Members of legitimate society may have certain of its privileges, but in a curtailed and restricted manner. For example, you may vote for your office holders and over issues. But you cannot choose who may be up for election or what will be voted on. Nor is discussion permitted over either candidates or issues outside the behest and grace of the official party censors or information moguls as they are now denominated.
- * Brain torture radios for non-conformists.

- * The elevation of images and sounds at the deliberate expense and descension of rationality, thought and literacy.
- * The purposeful degradation of the heart, intellect, and spirit and an augmented emphasis of the carnal, violent, and superstitious.
- * Promotion of biotech as a means to heightened the mere materiality and hence expendability of life.
- * The abolition of animal rights and the discouragement of those human (where possible.)
- * Overt and unapologetic control of the media; heavy suppression of the internet and radio; the banning of newspapers through "business" takeovers.
- * The severing of individuals and groups from each that are or might pose as dissent; including the obstruction of phone connections as well as the different kinds of mail.
- * Important religious decisions are seen as properly and exclusively the province of certain "important" spirit people; while religions as practiced by mortal humans are treated simply as secondary forms and kinds of private business.
- * Monopolization under the feigned guise of more efficient centralization.
- * Squandering of resources and the trifling with people; as seen jointly, for instance, in the forced and governmentally financed TV to HDTV conversion.

(Etc.)

It is incumbent then on we who have the least shred of real dignity or modicum of self-respect and intelligence to decide whether it is in ours and everyone's best interests to be a society of rationalizing liars -- or -- rational (fundamentally) honest truth speakers. A person not predominantly ruled by reason is in practice an easy prey of manipulative spirit persons and mind control; who discourage and dissuade their followers from thoughtful reasoning and critical thinking; while using the very same to empower themselves and rule over us. Yes, Virginia, we can say at last, evil *does* exist. And finds its most puissant embodiment and incarnation in certain spirit people, and their flesh and blood followers, and for whom others' extreme suffering is an entirely trivial or indifferent matter; so why then should it surprise you that they should use mind control and such tactics as enumerated above to advance their religiously selfish ends? Indeed, not only does evil exist through and by such persons -- rather than the more common and understandable failings of men and women, but is not after all the great tragedy in life that such an abundance of people or animals are and have been born into this world without being properly loved and cared for as they might otherwise be *but for* the interposing interference of blatantly invidious, greedy, and omnivorous third parties and strangers; who thwart the former's communications, gatherings (where applicable), or measures for mutual aid, fellowship and assistance; while simultaneously there has been no shortage or dearth of persons who invest and dedicate themselves in the use, abuse, and consumption of others? And yet from whence could such drastic difference spring but from the most base and depraved minds and personalities -- with a leadership?

~~~~~\*~~~~~

When we criticize, even if and when we are right, it is not unusual for us to recklessly overlook the good side, or potential good side, of whom or whatever we dismiss or censure; at the same time we risk doing another a grave injustice *while* cheating ourselves of knowledge and perhaps even wisdom.

~~~~~\*~~~~~

In my somewhat boredom yester Sunday night, I thought I would check over at Youtube to see what JFK assassination videos were uploaded in recent months that I missed. Among those I came across, and which (if interested in the subject) are worth checking out (if you haven't already) are:

"Evidence Of Revision - JFK Assassination Rarities" *

"Evidence Of Revision - Part 1 - 1" [the full program -- episode one]

In passing let me first state, I believe the Ricky White story is wrong, but 1) he is not himself lying, and 2) his father may well have been tied in with some of the assassination's most conspicuously involved figures, but White Sr. as a direct accomplice or suspect seems an extremely remote and unlikely possibility. Of more interest to me personally was the story of Dorothy Kilgallen -- who I did not know of previously. It was odd because some weeks ago I was viewing the "Land of the Giants" episode "Deadly Dart" (1970), and in it is a woman newsreporter character depicted rather as quasi-villain and demagogue, and I was wondering who on earth could she have been based on? Well, as it turns out, so far and at present Kilgallen is far and away the closest I have ever come to hearing of such a character in real life. Also, check out under her name at YouTube, and you will or may be amazed, just incidentally, at the wide range and array of stars that appeared on "What's My Line?" Another one of those, for me at least, thought provoking things that makes today's culture look like it's a whole world away from back then.

* The Frank Sinatra series of clips are taken from the 1954 film "Suddenly."

Later. See also "RADIO INTERVIEW WITH JOSIAH THOMPSON (DECEMBER 29, 1967)"

~~~~~\*~~~~~

See: [http://www.youtube.com/watch?v=6H\\_bTsOY98M](http://www.youtube.com/watch?v=6H_bTsOY98M)

["Suzanne Vega: In Liverpool - Budapest, 2009"]

~~~~~\*~~~~~

Don't worry -- it's only Glen Campbell wearing it, but could anyone possibly tell me what they called those kinds of neck ties? "Indian ties?" (I recollect wearing them myself in the day.)

See: <http://www.youtube.com/watch?v=cUa-zUQaDU8>

["Glen Campbell - Galveston [Very Good(+) quality]" -- Goodtime Hour?]

Later. Someone correctly informed me they are "Apache" ties.

~~~~~\*~~~~~

An 80's flashback -- about the one Madonna song I especially remember taking a shine to.

See: <http://www.youtube.com/watch?v=oMCbtyBdZZ4&feature=related>

["Madonna - Like A Prayer" -- orig. video]

~~~~~\*~~~~~


For those who don't already have or are still looking for a dependable and comprehensive PC English Language Dictionary, I strongly suggest the *Merriam-Webster's Collegiate Dictionary and Thesaurus*, and that I have myself been using now for some years; based as it is on the bound volume versions of those titles, and which last (at least as far as the dictionary) have been with me since my post-elementary school years (or a long time otherwise.)

~~~~~\*~~~~~

[or256.html]